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¶ De magistris et potestate docendi.

Thomas Arundel.

Reverendissimæ sinodo et infra. Similiter quia id quod nova testa capit inueterata sapit: Statuimus et ordinamus, q̄ magistri sint quicumq̄ docentes in artibus aut gramatica pueros, seu alios quoscumq̄ in primitivis scientiis instruentes de fide catholica, sacramento altaris, seu aliis sacramentis ecclesiæ, aut materia aliqua theologica, contra determinata per ecclesiam se nullatenus intromittant, instruendo

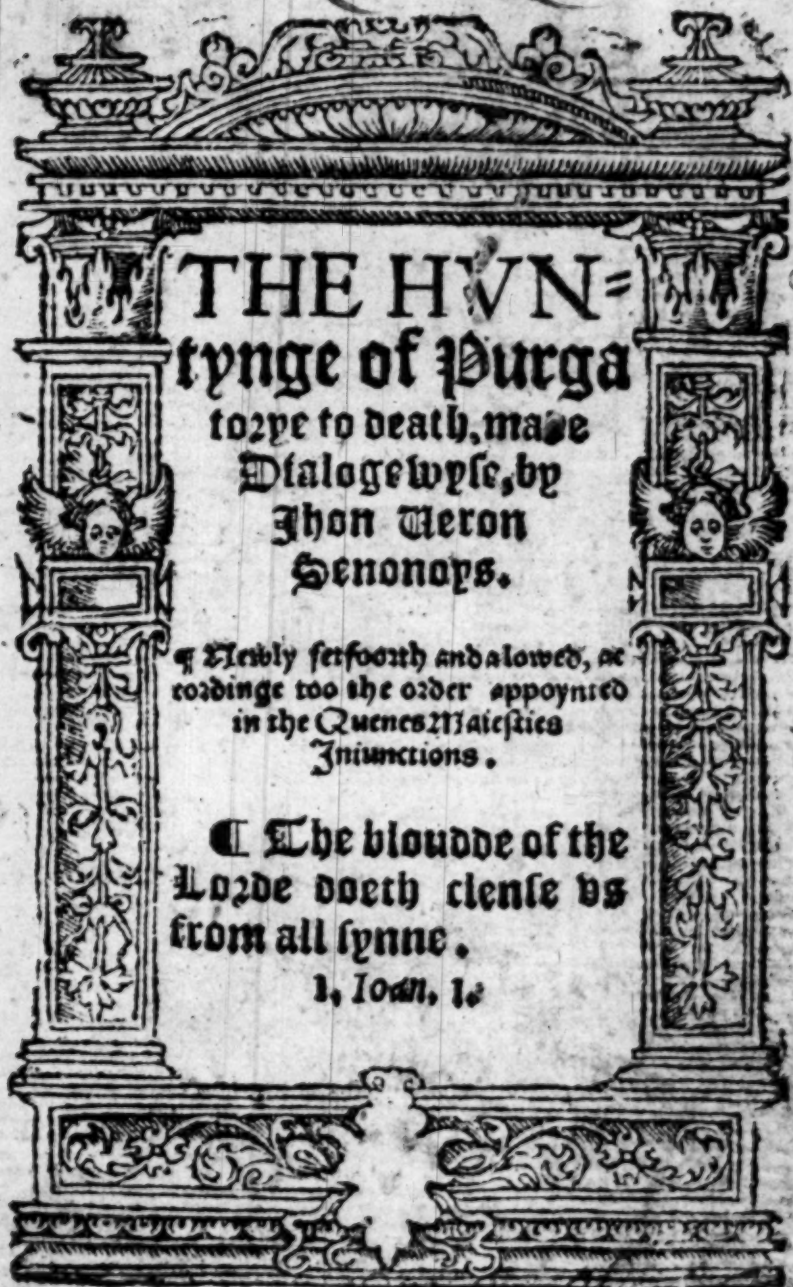
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Robt Kynghly Booke
Robt Kynghly



24th Nov. Dennis Lee 230th
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Robt Kynghly Booke
Robt Kynghly

To the righte honora-
ble lord, my lord Russell, erle
of Bedford, Thon Theron wys-
sheth grace, peace of conscience
and encrease of honoure in
al godlynesse, from God
the father, throught
hys sonne Jesu
Christ our
Lorde.

(:)



Here, I doe,
right honorable lord
with all due submit-
tion offer vnto you,
this my rude worke
whiche I haue intituled: the hun-
tinge of purgatozve vnto deathe,
beinge deuided in too thzee Dialo-
ges. In the fyrst, it hathe ben pro-
ued, that all that the Papistes can
aleadge and bzing out of the doc-
tors and olde wziters of the aun-
cient pꝛimitiue church, for to main-
teyne and vphold their purgatozve

A. ii.

with

The Epistel.

Withhall, if it be duelye examined & tryed, with the touche stooone of Goddes worde, is scarcely worthe the hearinge, whiche thinge hath ben done, not onely with the scriptures, but also with the same selfe doctoure, that they do aledge their selues, and that they do so shamefully boaste to be on their syde. In the seconde, mention is made of certayne mountaynes, that burne continually, whereupon dyd ryse and growe monstrous opinions, touchinge purgatoꝝ, and the soules deteyned and kepte in it, & also touchinge the horrible and dreadfull cries, roaringes and howlinges of the dyuelles, when the soules be delyuered oute of those bytter paynes and tozmentes. Which monstrous opinions did ryse and grow, and at length were confyꝛmed thzough the grosse ignorance of Odilo, Abbot of Cluny, and of Gregorie, Bishhoppe of Rome, and of suche lyke, but nowe are strongly

The Epistle.

Strongely confuted by the myghty
and infallible woorde of God.

And so by the waye, it hath ben
proued, by sufficiente testimonyes
of the scriptures, and authozities
of the fathers: fyrste that the sou-
les departed, turne no moze again
no: appeare vntoo the lyuynge,
after that they be ones separated
frome theyr bodyes: secondly, that
it lyeth not in the power of the dy-
uell, no: of all the confurers, and
Necromancers in the wo:ld to
fetche by the soules agayne, after
that they be ones bestowed, accor-
dinge to the blessed will and orde-
nauce of God: Thirde, howe y
it is not lawfull to aske counsayl of
the dead, though it were so y they
should appeare, syth that y Lo:de
our God hath forbiddē it, appoin-
ting vnto vs the ministerie of hys
wo:de, for too be the onely meane,
wherby we should be instructed, in
thinges that pertyne to oure sal-
uation. Laste of al it hath ben shew-

A. iii.

Wed

The Epistle.

wed and declared, howe we maye,
when soeuer we lyst, talke with
the dead, without climbing vp into
heauen, or going doune in to hell,
& without fetchinge vp the soules
again, fro the places y God bathe
assigned vnto them. In the third &
laste Dialogue, aunswere is made
to all the places, bothe of y olde &
new Testamēt, y papists be wot
to waste, soz to proue, mayntayne
and vpholde their purgatoz with
all, tyll at length this lusty knight
is dzyuen to a corner of the Apoca-
lipse, or Reuelatio of Ihon, wher
he recepueth hys deathes wounde
and beyng wozyed with mother
Aletheias whelpes doth geue vp y
ghosse, beyng with the beast, y had
engendred and begotten him, cast
in to y lake, that reneth with fyre
and byrmstone, howbeit, he is solē
nely buryed after the crāple of the
ryche glutton, all the rablemēt of
the Popes cleargye, lamentable
mourning soz the cruell death and
fatall

The Epistle.

fatalle ende of this their deare and
most profitable frënd, theypse pur
gatoꝝ. I do wel know, right vo
noꝝable Loꝝd, that some men will
iudge this my labour too be besto
wed in vaine, because that so many
haue wꝛittē of this matter hereto
foꝝe. I cōfesse y many haue wꝛittē
against purgatoꝝ, both godly and
learnedly. Yet notwithstandinge,
if they, that will fynd fault at this
my labour, and paynful tranayl,
woulde but reade ouer this woꝝke
of myne, with a syngle eye, and
vpꝛighte iudgemente, I doe not
doubte, but that they shall fynde
many places of the scripturs, and
of the auncyente wꝛitters of the
pꝛimitiue church discussed, which
be not ones spoken oꝝ mētioned of
in those bookes, many obiections
of the enemyes aunswered, that in
them be not ones touched, so that
the reader may haue here sufficiēt
armoꝝe & weapōs foꝝ to withstand
and beate down all that the sound
magnetayners of thys blasphem

A.iii.

mou

The Epistel.

mouse doctryne of Purgatozve,
shall be able too bzyngge for them
selues . To be shozte , I truste,
that they that wyl take the paine
too reade it , shall haue no small
edifyngge by it,

The causes that dyd moue me to
wryt this pzesent boke, are so ma-
nifest and knowen of all men, that
I neede not in a maner but to open
them. Fyrst and foremost we see,
that if this fained purgatozve,
and baine opinion of praying for
the deade, which be onely groun-
ded vpon the foolishhe imaginati-
ons and dreames of a sorte of su-
perstitious and coueteous persons
were once taken awaye, their ab-
hominable & moste blasphemouse
sacrifice of the masse , wherewith
they do altogether blaspheme and
treade vnder fete the holle merits
of the earthe , passion and bloude-
sheddinge of oure sauoure Jesu
Christe, coulde neuer take place
again, what alteratio or chaunge
soeuer

The Epistel.

sooner might for our ingratitude
and vnthankfulnesse ensue and
solowe. For, take awaye the lu-
cre and gaynes that the popishe
pꝛyestes haue hadde by sayinge
of masses for the deade, and then
sewe or none wyll they saye, so
that this popishe marchaunte be-
inge once bꝛiuen awaye from a-
monge Christian men, mysteffe
missa, hath losse the chiefe stawe
and best frende that he hath in al
the worlde, and is neuer like too
recouer. Secondlye by this abho-
minable doctrine of purgatorie,
the true purgatorie of the Christi-
ans, which is the moste pꝛecious
bloud, of the only begotten sonne
of God, oure sauour Iesu Christ
that doth truely purge and clense
vs from all oure synnes, when by
the hearinge of Goddes woorde,
oure heartes are thꝛoughe saythe
sprinkled wyth it, is altogether
abolyshed, yea Christe him selfe,
is made an vnperfecte, and as it

A. b.

were

The Epistel.

were halfe a sanior, and of leſſe
autozitye and power, than they?
holye father the pope is. For,
where as they do attribute vntoo
their Antichriſt, autozity and po-
wer to abſolue men *a pena et culpa*,
that is to ſaye, from the offence,
& the puniſhment that is due vnto
it, they be not aſhamed to ſay, that
Chriſt doth onely by his death de-
liuer vs fro the offence, and y we
muſt ſuffer y pain o2 puniſhment,
y is due vnto our ſines in the fire
of purgato2i, & ther make ſatiffac-
tion fo2 them: and y if anye do es-
cape without goyng thzough this
roſting fier of theirs, it is becauſe
y they haue don their penaunce, &
made ſul ſatiffactiō fo2 their ſins i
this life who cold hear our ſauio2
Jesu chriſt, y merites of his death
& paſſion, and the efficacy & vertue
of his bloudſheddig thus hozribly
to be blaſphemed, & hold his peace
what other mē wil do, I cā not tel
but as long as God ſhal lende me
liſe, I wil neuer ceaſe to wyte a-
gainſt

The Epistel.

gainst such abheminable abuses & horrible blasphemies, tyll they be with the sword of y^e spirit bitterly roted out & overthrowe. Moreouer as long as mens minds be possessed wth such vaine opinion, y^e they can make satisfaction for their sinnes in y^e syer of purgatorie, and y^e they maye be deliuered fro thence for a peece of money, who wyl care to liue Godlye in thys worlde, or to make restitution of y^e goods y^e he hath w^{ro}ngfully gottē, sith y^e paying a little tribute, and as it were part of y^e botye vnto the priests, he may be assoyled & quited of al hys robberies, & immediately be deliuered fro those intolerable paines & torments, or not come in too the at all, if he will in his life time, wth a sum of money purchase a generall pardon of al his sinnes a *p^{er}na et culpa*, y^e is to say, fro the pain & offence at y^e bishop of Romes hand: Whereas on the contrary, if me wer thoroughly perswaded, that ther is none other Purgatorie, but the bloud of our sauour Iesu Christ,

The Epistel.

taken hold vpon thzough a liuely
faythe, workinge thzough chari-
tye, and y there is no hope of par-
done and forgeuenesse to be obtai-
ned at Gods handes, excepte we
do to y vttermoſt of our power en-
deuour our selues to be reconciled
vnto oure bzethern, and to make
amendes, and restitution vntoo
them, that we haue done wzonge
and iniurye vntoo, and not to a
ſorte of gapinge rauens, whiche
we neuer offended, then woulde
they lyue otherwyſe then they do,
and take better hede how they get
theyꝝ goods, and if they haue ta-
ken wzongfully away any mans
good, they woulde ſeke all maner
of meanes, ſoꝝ to agree with their
aduerſarye, that is to ſaye, with
theyꝝ neyghboure and bzother,
whome they haue offended and
wzonged, whyles they be yet in
the waye, and in this preſent life.
They wolde not tary to make re-
ſtitution, and to be at vnitie and
peace

The Epistle.

peace, bothe with God and theyr
neighbour, tyll after theyr death
and departynge out of this wret-
ched woorld, there for to make
oute of Purgatorie, satisfacti-
on vntoo a sorte of fatte belyed
shauelynges, vntoo whome they
neuer dyd wronge, of one halfe
penye.

I doe here let passe, that ma-
nye menne, beyng seduced with
this bayne and erroneous opy-
nion, doe geue all that they haue
frome theyr wyues and children,
vntoo theese pharysees and hypo-
crites, whyche vnder the pre-
tence and colour, that theyr
prayers and massynge sacrifices
are auayleable vntoo the deadde,
be wonte not onely too deuoure
wyddowes houses, but also too
eate vppe bothe the quicke and
the deadde, neuer ceassynge too
call vpon the lyvinge, for to cause
diriges and trentalles to be sayed
or song for theyr frends and kins-
folkes

The Epistle.

folkes that are departed, tyl they
haue gotten all in to theyr hands,
and lefte them as bare as Job.

These and other like causes, whiche
I neede not now to reherce,
haue moued me too set oute this
wozke. Which I desyre your ho-
nourable Lordship, to accept and
take in good woꝛth, as coming fro
a faithfull heart towards your ho-
noure. As he right wel knoweth,

that searcheth the heartes, and
tryeth the reynes who, for
his sonne Iesu Christs
sake, vouchesafe to pre-
serue your honoura-
ble Lordship, and
to encrease you in
all heauenlye
knowledge &
Godlye ho-
noure.

¶

(3)

Robt Kirkby
Brooker

The huntinge of Purgatory by to deathe, made dialoge

wise by Thon Hieron
Benonoy.

The names of the speakers.

Philalethes.

Eutrapelus.

Dydimus.

Albion.

PHILALETHES.

Me thinke I se bothe
Eutrapelus & Dy-
dimus goinge yon-
der afore me. It is
even so: I perceave
y they beate a good
affection to y thinge that we have
taken in hand. I beseeche almighty
God, that of his accustomed good-
ness

B. i.

ness

The hunting of

nesse and mercye, he buythafe to
blesse and prosper this our godly
enterpryse, & is geuee suche an en-
crease to our plantinge and wa-
tring y our brother Albion may be
brought again to our mother Ale-
theia from whō he dyd fal so light-
ly awaye, being seduced by a sorte
of blinde gyddes, whiche seeke no-
thing elles but to put downe all
true Religion and woꝛshippinge
of God, & to set by and maynteyne
their own inuencions & dreames.

1. Coz. iiii.

Mother
Aletheia
is as
muche to
saye as
mother
truth.

Ob Eng. EVTR SPE. It is merueyle, yf
lād Eng. our brother Philalethes, be not
land thou there afoze vs. For, all his studie
mayest be is, how he maye bringe agayne
ashamed our brother Albion vnto the trueth,
of this, whiche he hath so shamefully for-
therfoze saken, sufferinge him selfe to be
repent brought againe vnder the tyranny
lest woꝛse of y antechriste of Rome. DIDI.
plages & Doe, here he is at hande, whome
bitter de- ye speake of, yf ye had soner spokē
struction of him soner wolde he had come.
at lenght. PHILALE, wel overtaken vnto
to folow

therne

Purgatory. fol. ii.

therne and frendes, God geue you
all good maye. **Entrape.**

D I D I. For south ye are welcome,
good brother **Philalethes**, we are
gladde to see you in helth & merve.

PHILALE. Ye are men of good
faythe: Ye haue well kept pro-
mise for as I suppose, it is not yet
fir of the clocke.

EVTRAPE. We shall haue the
more leasur to discusse mattyers at
large, & to satisfie our brother **Al-**
bios mynde, whome I do see alrea-
dy standinge yoder befoze his gate,
& lookinge for vs: which is a tokē y
he is very desirous of our cominge.

ALBION. Here they come, who-
me I haue looked for, almost these
ii. houres. I was wonderfully a-
frayed that they had forgotten the
selues, because they taryed so longe.

I wil go meete them: well mette,
gentyl bzyetherne, I was in a great
perplexitie, because ye taryed so
longe. I thought verelye, that ye
wold not haue come at all.

B. ii.

Philale

The hunting of

PHILEAS. Why say ye so, brother Albion, me thinke we are come afore the houre, that we appoynted yester day. For, it is not yet fixe of the clocke by half an houre.

EVTRAPE. I perceiue that our brother Albion is very desirous to be instructed, and therfore, he thinketh euery minute of an houre, to be two houres.

ALBION. Verely, ye say true: If it be so as thou sayest, Albion, I doubt not, but that God will yet again, shew his pitty and mercy vpon thee. I had neuer a better minde to heare our brother Philalethes, than I haue now at this present. For, by him, I truste, I shall be deliuered from all scrupules and doubt, that my faithfull guides haue brought me in. But come on, let vs goe in to our inner parlour: for it is a very quiet place, there no man shall interrupt vs. We may there commune and talke our bellies full, no man without, being able to heare what we say.

DYDIE. Go ye on before, we will follow you.

Phila.

Purgatory. Fol. iiii

PHIL A. In good sothe, this is a
very faire parlour, and most mete
for this our purpose that we go a-
boute.

ALBION. Let euerye man take
his chair and cushin and sit down,
that so we maye the better dispute
and reason at our ease.

PHIL A. What if we should syt
knele downe, and make our pray-
er vnto almighty God: sicke that
the blessed Apostle S. Paul saith,
that nether he that planteth is any
thinge, nor he that watereth, but
God that geueth the increase?

ALBION. Your aduice is verye
good: therfore, we all consent and
agree vnto it.

PHIL A. O most mercifull father,
and God of all truthe, withoute The
whome nothing can be don, vouch praiser.
I praye we beseeche thee, to sende thy
holy spiritt into our hartes, and to
endure vs wyth thy heauenly wis-
dome, that what so ener we shall
do, maye be to thy gloze, to the a-

B. iiii.

uer.

Of ribau
dery we
mai talke
euery
where
withe
any paril
but of
Goedes
word we
may not
such is
the popes
kingdome.

i. Cor. iii.

The hunting of

werthwile of thyne enemies & to
fedisynge of thy churche, through
Jesu Christ our Lorde.

ALBION. So be it, For we syt
downe, I praye you, and let vs be-
ginne our mattyer in the name of
God, and of his onely begotten
sonne our Saviour Jesu Christe,
the holy ghost, who procedeeth fro
them bothe, aydinge and assistinge
vs in this our most godlye entre-
pryse. First and foremost, ye pro-
ued byesterdaye by plaine scriptu-
res, by notable histories, & by ma-
nifest authorities of the auncient fa-
thers, and stronge reasons, y^e holy
water and holy bread, halowinge
of fyre, receauinge of ashes, halo-
winge of ware & bearinge of can-
delles on Candelmas daye, con-
furing of incense, creeping into y^e
crosse and worshippinge of it, go-
ing on processions, & bearinge of pal-
mes on Palmesundaye, are not o-
nely foolysh ceremonies inuen-
ted by men without Gods worde,
and

The sum-
me of the
111. Dialo-
ges that
went be-
fore.

Purgatory. Fol. iiii.

and bozowed partely of the beathe
and partely of y^e Jewes to deceaue
the simple and igno:ant people
with all, and to dzyue and kepe of
Geds wo:de from the congregacio
of the faithfull: but also most dete-
stable blasphemies against Chzist,
and the merites of his deathe pas-
sion and bloodsheddinge. Second-
lye, ye declared that the othe that
my gentill men made against the
Bishop of Rome in the tyme of
King Henrype the eyght, and in the
tyme of King Edward the syrt,
was most lawfull, & that therfoze,
all that they can aleadge & bzyng
foz them selues, can helpe them no-
thing to cloke and coloure theyz
fraiterous priuurye with al. Laste
of all ye dyd shewe, that they that
will haue mo Sacramentes than
two, do not onelye against y^e scrip-
tures and wo:de of God, but also
against al y^e olde wrytters of y^e an-
ciēt catholyke church, y^e haue ben
euer sene y^e syrt p:mitiue church

B. iiii.

into

The hunting of

unto Gregozies time, which thing
ye made yester day very plain and
manifest by the discussinge of eue-
ry one of theyr helpe forged sacra-
mentes. In all these things ye did
satisfy my conscience throughe,
and pleased me verie well. Yet,
there be manie other poyntes re-
mainyng behinde, whiche trouble
me verie sore, amonge the whyche
this is one, that I wyl now this
day propounde and set forth, that
so I may haue a full resolution of
it. My gentle men byd tel me, that
ye haue taken away the prayinge
for the dead, whiche not withstan-
dinge byd bothe stande with the
scriptures, and also was allowed
by the old wynters of the auncient
Catholike church, in so much that
one Aerius who was agaynst it,
I meane, against the prayinge for
the dead, was taken and condemp-
ned for an heretike. Wherby it fo-
loweth, that all they that bolde,
that the prayers of the church are
nothyng

An en-
traunce
in to the
matter,
wherof it
shal be
reasoned,
to daye.
Object. i.

Purgatory. fol. b.

nothing avail able vnto the deade
be heretikes, and ought in no wise
to be folowed.

PHIL A. We shall finde no where
in all the Canonickall scriptures, **Answer.**
that we ought to pray for y^e dead.
Therefore, both kinge Henr^ye the
eight, and also kinge Edward the
sixte, with all the godly cleargy of
England, in taking away y^e vaine
and erroneous doctrine of poppish
purgatorye, and in abolishinge or
putting downe the massing sacri-
fices for the dead, for bidding diri-
ges and other like trompery ware
to be vsed any more, did most Ca. That
tholikely and ch^ristianlike. As for was don
the auncient fathers, ye haue all in the
ready learned how far forth they firste dia-
ought to be credited and beleued. Ioge of
If their sayinges in this matter the first
of praying for the dead, do agree quarter
with the scriptures, and be groun of this
ded vpon Gods word, we wil take shield.
them for an vndoubted and infal-
tible truth: if not, we will follo^we
the

The buntinge of

the counsaill of the blessed Apostel
Saynte Paule, who wryteth on
this manner: If an Angell from
heauen shoulde preache vnto you
any other gospel besides that, that
ye haue receaued, let it be accur-
sed: yea, we will selow the coun-
saill of the olde auncient writers
themselues, of whom Irenaeus
writinge against valentinus, and
other like heretikes, sayth plainly
thus: *Scripturis diuinis niti, quae certa
et indubitata veritas est, in firma et valis-
da petra est domum suam edificare: haec
vero derelicta alijs niti quibusdam doc-
trinis, effusa arene (vnde facilis euersio)
est domum suam maeificare.*

That is to saye: To leane vppon
the helpe scriptures, whiche
are the sure and vndoubted truth
is to buylde his house vpon a sure
and strong rocke: but if leauing
it (I meane, the truth of the
scriptures) any man doth flycke
to some other doctrynes, the
same is to buylde his house vpon
the

Purgatory. Fol. li.

the brickedfast sande where it shall
easelye falle. Scynge then that
the Canonycall scriptures make
no mention at all, of this maner
of prayinge for the deade, if we
shoulde solowe the doctrine of
menne in this poynte, leauing
the infallible worde of god wher,
in all thyngs that pertaine to the
saluation of al mankinde, and are
necessaie for the healtie bothe of
oute soules and bodies, be mooste
sufficyently set fourthe and com-
prehended, were it not I praye
you, accordyng to Irenaeus sayyng
to buyld vpon the brickedfast sande?
Saint Ambrose crieth out sayyng:

Nos nona omnia que Christus non docuit, tunc damnamus, quia fidelibus debirgini
via Christus est. Si igitur Christus non docuit, quod docemus, etiam nos id de-
reftabile iudicamus. **Ambrose**
U. l. l. l.
Englised after this maner: We
do bi right condene al new thyngs
that Christ hath not taught: For,
Christ vnto the faithfull is y way.

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Ittherfoze, Chzist hathe not taughte this that we teach, we do also iudge it detestable. Errepte then, ye can pzoue, that Chziste, who is the waye vnto the faithfull, dyd teach vs in his Gospel and woꝝd, to pray foꝝ them, that be departed oute of this woꝝlde, we will be so bold, with saint Ambrose, to iudge rount and rechen that doctryne, which teacheth vs to praye foꝝ the deade, to be mooste detestable and deuylissh, who so euer be authoꝝ of it, though it were an aungel from heauen.

Obiectiō

ALBION. It is not to be thoughte, but that the olde wyꝝters of the auncient Catholike church, were as wel sene in the scriptures as ye are, yea and rather better: seinge then that they did allowe the prayers foꝝ the deade, as it appeareth plainlye by their wyꝝtinges, I can beleue none other, but that they had some sure grounde in the scriptures and woꝝde of God, else they

Purgatory. fol. bii.

they would not, besides so manye notable places, where they doe so manifestly testify that the prayers and oblations of theym that be a liue, are profitable vnto the dead, haue condemned Aertius, who taught the contrary doctrine then in the church.

PHIL A. I will not take vppon Answer. me to defend Aertius. For why: he Aertius was an Ariane, and denied y god was an head of Christ. Besides that, as it Ariane, doth manifestly appeare by that denyinge old ancient wynter Epiphanius, Christ to be did most shamefullye sclaunder he equall the church, which at that presente with the time, did make a certaine comme. father. moztion of the deade, for to de. Epipha. clare and testify therby, as it were thus it. iii by a publike and open testimoney Rom. i. or witnesse, that those which were here. 75. dead in the sayth of oure sauoure Ihsu Christ, wer not prarished by they ma. deathe, but dyd lyue alwaits with de a com. God, brynge members styll of the memoza. same body, that we be of. tion of

Secondly

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Secondely, he saith that this was done, for to shewe a difference betwixte Chyiste, and other men of what holynesse and perfection so euer they were or mighte be. And for this cause they made a commemoration not onely of these, that were of lesse perfection, but also of those that were coumpted most ryghteous and mooste perfecte, as of the Patriarches, prophettes, Apostelles, Euangelistes, Martyres, and confessours, and of all other faythfull Chyistians, that were departed oute of this lyfe, for to declare that although some were moze perfecte, than the other, yet none were so perfecte as Chyyst.

Whye **Aerius** **was con-** **demned.** **EVTR APBLVS.** It shuld appear by thys, that Aerius was condemned, because that he did sklaunder the churche, not considering with him self why the same commemoration of the dead was vled, nor for what purpose it was don, that is to say, how it was vled and don for

Purgatory. fol. viii.

for to testifie, what perfection our
Sau'our Iesu Christ had aboue
all other men, were they neuer so
perfecte and holpe, and not to the
ende that the prayers of the faith-
full congregation, should ease the
paynes of them that were dead,
as Aerius did then interpretate,
and laye to the charge of the faith-
full as though they did goe about
by their prayers and oblations,
withoute anye expresse worde or
commaundment of god, to helpe
them that were alredeye gon.

DIDYMVS. Although I be some
what dull, and not so muche ex-
ercised in the scriptures as ye be
no yet in the aunciente wyters;
yet do I nowe perceauie by your
sayinges, that Aerius was a plain
calumnyatoure, and that all his
dysste was, vnder a coloure to
putte downe the commemoration
of the dead, which the church vsed, for
to shew a differēce betwixt Christ
and

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and other men, that so he myghte maintaine still his erroneous and diuelish opinion. Againe: I marke this, that the church did not onely make a commemoration of them, that were of lesse perfection and holinesse, but also of them y^e were most perfect, as of the Patriarkes, Prophets, Apostles and martirs, if they will then gather of this place, y^e ought to pray for y^e dead, they must needs graunt also, that we ought to pray for the Patriarkes, prophets, Apostles & martirs, and that they be al in purgatory. For, they will haue vs onely to pray and do for them, that be in y^e paines of purgatory, that by our prayers and good dedes, they may be deliuered from thence.

There
was no
praying
vnto the
saints in
the an-
cient Ca-
tholike
churche.
Els Ari-
us should

● Last of all, this sayinge of Cyprianus doth sufficiently declare, that there was no invocation or praying vnto sayntes in the ancient catholyke churche. For if the
us should faithfully had then called vpon the
Saintes

Purgatory. fol. ix.

Saintes, and made their prayers auncient
 unto them, takinge them for the catholike
 mediators, aduocates, and inter church,
 cessours, should they not haue see els acrius
 med rather, to make them felowes should ha
 and equall with Christe, than o ue great
 therwise: How could y haue ben a aduantage
 lowed then, y Epiphanius doeth against y
 make mencio of in that place: for, old catho
 he doethe playnely write that this like Fa
 manner of comemozation of pray thers.
 ing for the deade, was vsed onely
 for to shewe what difference there
 is betwixt Christ, whome the Ari
 ans and blasphemers, & other men.
 PHIL A. I can you thanke neigh
 bour Didimus, this is wel mar
 ked of you. But because ye shal not
 thinke that this olde Father Epi
 phanius, dyd ever dreame of this
 manner of praying for the deade,
 as is vsed now a dayes in the po
 pish church, or of purgatorie, ye
 shall heare what he saith in an o
 ther place, writinge vpon y Bal
 lets of canticles of Salomon. The

Epiph. li. 2.
 horn. i. b. 2.
 re. 50.
 Ballets. 3.

C. i. wordes

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woordes are these. By doue, come
vnto the herbour of the rocke that
toucheth þ wall vnto þ herbour of
the rock, vnto þ benignity & good-
nesse of Chyiste, and vnto the mer-
cy of the Lorde. The same is the
herboure of the rocke, the herbour
of sayth, of hope, and of the truth
touchinge the wall, or which tou-
cheth the wall, that is to saye a-
foze the gate be shutte, afoze the
kinge beyng within the walles,
wyl receaue no moze, after oure
departing hence, after the deathe
when the gates touche no moze
the wall, but are shutte vp, so
that we be no moze able to a-

After we mende. Then dothe hee by and
be ones by conclude, that there is ney-
dead and there saynge, noz almoste de-
gon, des, noz repentaunce noz righte-
nothings oufnesse, noz good noz euill, that
that is canne eyther prosytte or hurte af-
done here ter oure deathe.

in this For, sayth he, there the Lazarus
woold ca cometh not vnto the riche, noz the
ryche

Purgatory. Fol. r.

reche vnto the Lazarus: the riche helpe oꝝ
receaueth not the thyng that he hinder vs
doth aske, though he dothe aske **Luc. xvi.**
it with earnest pꝛayers of the mer-
cyfull Abꝛaham. Foꝝ the garners
and cellars be made faste, the time
is accomplished and past, the bat-
tyle foughten, and the place ther-
of emptye and voyde, the crownes
are geuen: they that haue fought-
ten, are at rest, they that haue
not pꝛeuented oꝝ come befoze,
are gonne, they that haue not
foughten, be no moꝝe there, and
they that haue bene overcome, are
dꝛyuen oute

Foꝝ all thynges are playnely
consummated and ended by and
by after the departynge oute of
thys worlde. But whyles they
be yet all in the conflicte oꝝ bat-
taye, there is a rysing again, after
þ fall: there is yet hope, there is a
medicynes cōfession. And although
these thynges be not in all mē most
perfecte, yet þ saluation of othet
is not wythoute hope.

Col.

Ev.

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EVTRA. These wordes do playnely declare, that whiles we be yet in the conflict and batayle, that is to saye: Here in this worlde, fightinge against sinne, the flesh and the Deuyll, yf we chaunce to falle, there is yet hope of rylinge again, by earnest repentaunce, vnyfeyned confession of our sinnes, & amendement of lyfe. But that after the bataylle is foughten out, that is to saye, after we be gone, and departed out of this lyfe, ther is no moze remedye for sinne, no thinge that our frendes can do, or cause to be don, is able to helpe vs.

PHIL. And vnto this doeth **S.** Hierome agree, writinge on this text of **S.** manner: *In presenti seculo scimus, sine orationibus, sine consilijs inuicem nos iuvare posse: cum autem ante tribunal Christi venimus, nec Iob, nec Daniel, nec Noah rogare posse pro quoquam, sed vnumquemque portare onus suum.* That is to saye; We know that in this worlde

Purgatory. Fol.xi.

wo2lde, we can be helped, one of
an other, eyther with pzayers, or
with couſel, but after we be come
ones befoze the iudgement ſeat
of Chziſte, neyther Job, no2 Da-
niel, no2 Noah be able to pzate for
anye bodye, but ſuery man ſhall
beare his owne burdone. And byo

Eccleſiaſtes theſe be his wordes: *Hyeroni. in*
Peccator viuens, iuſto mortuo, ſi volue- *Ecceſiaſt.*
rit in eius virtutes tranſire, melior eſſe *Cap. 9.*

potest. Quare? quia viuente ſ metu mortis
poſſunt bona opera perpetrare: mortui
vero nihil valent ad id adycere, quod ſe-
cum tulere de vita. Which be thus in
our Engliſh: A ſinner yet liuinge
may be better, than a righteous
man that is deade, yf he will fo-
lowe his vertues. And wherfoze?
Fo2, they that be aloue, maye for
feare of death do yet good deedes,
but they that be deade, are able to
adde nothing vnto that, whiche
they haue ones bozne alwaye out
of this lyfe with them.

DID I M. Than as farre as I vnder-
C.iii. dete

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Mat. xxv. **Understande,** it is wisedome to make
 cure selues readye afoze, and to
 prepare oyle for our lampes, that
 is to saye to get vnto vs a liuelye
 fayth workinge throughte charity,
 doyng good deedes whyles we
 haue tyme, for when we be ones
 gon, there is no moze time of well
 doyng, of repentaunce, or of a-
 mendement of lyfe, the gate of
 mercy is shut, we can ad nothing
 vnto that, that we haue ones ca-
 rryed awaye with vs oute of this
 worlde.

If thys
 doctrine
 might
 take place
 there
 woulde
 not be so
 muche
 wicked-
 nesse in
 the worlde
 as is
 nowe.

Oh that this woulde synke in to
 all mennes hartes, then woulde
 we not truste and haue affyaunce
 in the good workes of other men.
 We woulde not be to seeke, and
 to bye oyle, when it is moze tyme
 to go in wyth the byddengrame,
 least it shoulde be sayed vnto vs:
 Verelye I saye vnto you, I know
 not you.
 Watche ye therefore, for ye know
 not the daye nor the houre, when
 the

Purgatory. Fol. xii.

the sonne of man shall come.

EVTR APLVS. An other thing haue I marked in the former sayinge of Saynte Jerome, that is to saye, that when we be ones come befoze the iudgemente seate of oure Sauioure Jesu Chyste, Heb. ix. whych is immediatlye after we be deade, neyther Job, noz Danyell, noz Noah canne praye for vs. If those ryghteous menne that be deade, and are alwayes prayers wyth God, and knowe better the of the state and neede of the dead, than dead sainthe luyng doe, are not able to helpe us wyth theyr prayers as be alredy ter we be come befoze the iudge. With god mente seate of oure Lord and Sauioure Jesu Chyste, how much helpe the lesse shall the luyng, who are deade yet conuersaunte in this valle of whatshal myserye, and are lowded wyth the pray synne, be able to helpe us, when ers of the we be gone?

ALBION. We haue alleaged a, sit them gainst me Ciphanus & Jerome,

C. liti,

but

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Obiect. 3.

but for these two, I am able to bringe against you, Tertullian, Ambrose, Cyprian, Chrysostome, and Augustyn, & of the schole mē, an innummerable sorte, besides the consent of al the whole Catholike church, whiche hath alwayes allowed the prayinge for the deade.

Tertullian.

First and foremost these be Tertullians wordes, whome ye can not denye to be a most auncient wrytter: *Oblatione pro defunctis annua die facimus*, that is to saye: We do make sacrifices and oblations for the deade euery yeare on a certayn daye. Are not these wordes playne enough? Doeth not this holy Doctour and martyr testifie and witnesse heare, that in his dayes the church dyd make oblations for the, that were deceased? Wherunto doeth the blessed martyr S. Cyprian agree, wrytinge on this māner: *Non est quod pro dormitione eius apud nos fiat oblatio*: that is to saye: Ther is no cause, why any

Cypriane.

Purgatory. fol. xiii.

any oblation shuld be made with
vs for his slepe and death. What
can ye be able to saye against the
authorities of these two holy mar
tyrs of our Sauour Jesu Christ?
do ye not see now, that they do vt
terly condemne you in this point?

PHILALE. If all thinges be **Answer**
wel considered, these holy Doc
tors and martyrs, do neuer a whit
cōdemne vs, nor yet make against
our doctrine. For, ye shall vnder
stande, Wrother Albion, that in
these auncient wrytters, and in al
other that haue wrytten almost by
the space of v. hundredth yeaeres
after the comming of our Sauour
Jesu Christ, this worde, Ob
lation and Sacrifice, is taken for
an hymne of laude and praise, and
for an earnest thanks geuinge, or An hym
elles for a thankful and solemne re as
commemoration or remēbrance muche to
of them that were deade in y faith saye, as a
of our Sauour Jesu Christe. For sounge of
in the olde tyme, when any of the prayse.

betherne,

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brethren was deceased, the superintendent, bishop or minister, dyd geue thanks vnto God for hym, and some times made a funerall sermon, as Ambrose did for Theodotus. The people did also praise and thank God, that he had vouchsafe to call their christian brother or sister out of this worlde, in the faith of his sonne Iesu Christ, beseeching him that he woulde geue them grace to departe in the same belief out of this calamitrous and woful life. This is the oblation & sacrifice, that those auncient fathers and holy martirs did meane and vnderstande. Yea, they called all their deuine service, that they vsed in the common assemblies, by the name of oblation and sacrifice, obseruing alwayes these three thinges in it, I meane, in their deuine service. The first was the Preachynge of Goddes woorde, which they called prophesy.

The second was the offering of
their

What the
auncient
fathers
did vnder
stande by
this word
oblation
and sacrifice.

Acte. ii.

Purgatory. Sol. xiiij

theyr owne prayers and thankes
geuynge.

The thyrde, the Supper
of the Lorde or ministringe of the
Sacrament of the body and bloud
of Chyiste.

And the fourth were the collec-
tions or gatheringes for the poore.

All these thynges, I saye, they were by the
called oblation and sacrifice, not auncient
because that they had anye opini- fathers.
on, that they offered Chyiste, as theyd call
youre Popes priesles do mouste theyr de-
lynglye affirme, that they offer vnto ser-
uice hym in their masses, but because vnto by
the bishoppe, and all the Chyristi- name of
an people with him, came to pre- oblation
sente, and offer them selues vnto and sacri-
fice. God. Offringe fyrst and foremost fyce.

vnto hym theyr obedience in pcea Romane.
ching and hearing of his holy and rit. xv,
sacred word, as he him self had in-
stituted and ordained to be done,
for the edyfying of his faithfull co-
gregation and church: Secondly, Heb. xiiij
theyr prayers & thankes geuynge, Psal. xlii
which

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Heb2. 13.

1. Corin. 11.

Which is the true sacrifice of laude
& praise. Thyzdely, their almose
for the succour and relpe of the
poore members of our Sauour
Jesu Chyste, whiche the Apostel
doeth calle oblations acceptable
vnto God: And fourthely, mini-
stringe the Sacrament of y bodye
& bloud of Chyst, otherwyle cal-
led the communion or the supper
of the Lorde, wherin a commemo-
ration was made of all them that
were departed in the faith of the
Lorde for the causes aboue rehear-
ced, and also to moue the faythfull
congregation to yelde thakes vn-
to God, that he had of his meare
goodnesse and merce vouchase so
graciously to calle the out of this
wretched vale of miserie, vnto
endlesse ioyes, there to be fellow-
heyers with his onely begotten
sonne Jesu Chyste, of his heauen-
ly kingdome.

ALBION. This y ye saye hath,
a goodly apperaunce of a truthe.

But

Purgatory. fol. xv.

But how be ye able to proue, that
those holy Fathers & martyrs dyd
take this worde oblation and Sa- *Obiecti. 4.*

cifice in the same signification &
not rather for the holy sacrifice of
the Masse, which as my genyplme
tolde me, is dayely offered in the
Catholyke church, for the synnes
bothe for the quicke and of the dead:
we may make glosses vpon the ho-
ly Fathers sayinges, at your owne
pleasure, but yet we will beleue
you, as we lyke, except ye can bring
better proues, than ye haue brought
hether to. For, al this that ye haue
sayed, is yet but your owne expo-
sitiō. Thinke ye than that we wil
beleue you, afore our mother the
holy church, whiche so many
hunderth yeares hath folowed the
other waye as most sure and true:
EVTRAPE. We haue not gon in
vayne to schole, with your faith-
full guydes. For, at lest, ye haue
learned some stoutenes of them.

PHILALE. If I do not proue *Answer*
by

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by the verie woordes of the same
auncient authoꝛs, that ye haue a-
ledged against me, that they take
this woꝛde oblation and sacrifice
in the same signification, that I
do take it: I wyl not haue you to
credit me any moꝛe.

Firste and soꝛemooste these are
Tertullians woordes, wꝛytinge
vnto his wife. *Vnde sufficiam ad enar-
randam felicitatem eius matrimonij, quod
ecclesia conciliat, confirmat oblatio, &
obsignatum angeli renūciant, pater vero
ratum habet:* that is to saie: Holne
shall be able sufficientlꝛe to sette
foꝛth the felicity of that matrimo-
nye oꝛ marriage, that the church
dothe accoꝛde, the oblation dothe
confirme, and the aungels do be-
clare to be sealed vꝑ, and y^e father
doth appꝛoue and establishe: what
did Tertullian, thinke ye vnder-
stand here by this woꝛd oblation.
EVT R A P E. Any man that hath
eyes maye see, that he vnderstode
by it, the publycke oꝛ commune
bles,

Tertulli-
anus li. 2.
ad vgoꝛē
in fine.

Purgatory. Fol. xvi.

bleſſing, that is to ſaye, the ſayth-
full prayers, and ioyfull thanckes
geuinge of the church, that was
aſſembled and gathered together
in the honour of the bydegrome,
and of the byde.

PHILALE. Beſydes all this, ye
will graunte me, brother Albion,
that if anye man vnderſtode Ter-
tullian, Cyprian dyd vnderſtand reputati-
hym, ſo; he had hym in ſuch repu-
tation, reuerence, and eſtimatyon, an had
that when he wold read his booke **Tertullia-
ne.** he was wont to ſaye: *Da mihi magi-*

ſtrum. Geue me the maſter, and ſur-
thermoze to declare the greate de-
lighte and pleaſure, that he hadde
in the reacyng of hys woozkes,
and the great vility and proſyte,
that mighte be gotten of them, he
uſed cuſtomably to laye hys booke
vnder his bolſter, that he myghte
haue them alwayes reade at hys
hande. **ALBION.** What canne
ye gather of thys: Haue I not all
reacye proued vnto you, y^e Cyprian
was

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was of the same opinion, that Tertullian was of. We haue not forgotten, I am sure, what I dyd as leadge out of him.

PHILALE. But I haue also proued vnto you by Tertullians owne wordes, that he did take this worde oblation and sacrifice, for an hymne of laude and prayse, for a thankes geuinge, or thankfull reioycinge. In whiche significacion Cyprian dyd take it also. For these be his verbe wordes, writtinge of a certeyn man called Celerinus, whose kynnered was almost al martyzed and put to death for Chyldres sake.

*Cypri. li. 4.
epist. 5.* Celerina was longe a go crowned by martyrdome, and also her vnkell on the fathers syde, and hyr vnkell on the mother syde, Laurens and Ignatius, whiche dyd warre ones in the worldely camp, that is to saye, in worldely warres, but beynge true and spirituall soulers of God, whyles they do ouerthrow

Purgatory Fo. rbi

throue the dyuell by the professi-
on of Christ, they obtayned of the
Lorde by theyr glorious suffering,
victories and crownes. We do al-
wayes offer, as ye do remeimber,
sacrifices for them, when so euer
we do remeimber or make a com-
memoration of the passions of the
Martyrs, and kepe theyr yeares
myndes.

ALBION. This that ye haue
broughte euen nowe, dothe con-
firme my sayinge. For, dothe he
not make expresse mention of the
offerings and sacrifices, that wer
done for the deade? What coulde
ye aledge, that doth moze against
you, than this doth?

Obiect.

PHILAS. I confesse and graunt,
that Cyprian maketh expresse men-
tion of the offerings and sacra-
ces, y were done for the dead, but
to what purpose, I praye you:
Doth not he saye playnlye, that
Laurens and Ignatius, had alre-
dye as victorious martyrs, recea-

Answer.

D. I.

nyd

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ned the rewarde and crowne of
Martyrdome : Whereby it dothe
appeare that the church dyd hold
them alreadye for blessed Sayn-
tes . They did not thinke then,
that they were yet in the paines
of purgatorie , and that they had
neede , to make prayers and offer
Sacrifices for them , that they
might be deliuered from their sin-
nes , and the paynes due vnto
them . The thinge is so manifeste
that no man is able to gaine sale.
For , this sentence is most com-
mon amonge all the papistes , ap-
proued of youre saythfull guides,
and wrytten in the sacred Canons
of youre holy father the Pope :

*Senten. 4. Iniuriam facit Martyri , qui orat pro
dist. 45. ne martire . That is to saye : He that
que. Glossa praleteth for a martir , doth wrong
in. 12. vnto the martir . In the Canon,
Quest. 12. that the Greekes doe vse in their
Cap. Tem: diuine scrupce , ye shall fynde
pus. thys wrytten : We offer obla-
Pa:*

Purgatory fo. rebill

flons and sacrifices for the Pa-
triarches, prophets and Apostles.
Who dothe not see, that they do
take in that place this word obla-
tion and sacrifice, for a thanks-
geuinge, or for a sacrifice of laude
and prayse? Elles they muste
nedes confesse, that they praise for
them, whome the whole worlde
dothe acknowledge to be already
wyth God in heauen. Were it
not a pointe of the greatest folye
in the worlde so to do? Moreover,
is it to be thought, that Cyprian,
who dothe so straightlie forbidde
vs to lamente and bewaile oure
beade, least we shoulde by that
meane, geue occasion vnto the
heathen to haue oure faith in
derision, did then offer sacrifici-
es for the soules of the Martyrs,
whome hee taughte, by theyr
glozyous Martyredome, whiche
they suffered for the true religi-
on of Chyiste, to be passed from

D. ii.

Death

**The Ca-
non of the
Greeces.**

The hunting of

death to lyfe : What occasion, I praye you, mighte the beathen haue had, to derpde and laughe to scozne oure Chzistian religion, if by offeringe of sacryfices for the Martyres, they had declared that they toke thoughte and wer careful for their dead, who they asfyrmed openlye, to lyue wyth God : Cum sciamus (saith thys holy Martyr) fratres nostros accersione dominica de seculo liberatos, non amitti sed præmitti, non sunt nobis hic accipiendæ atræ vestes, quādo illi ibi indumēta alba iam sumpserint. Non est nobis danda occasio gentilibus, vt nos merito ac iure reprehendant, quod quos viuere apud deum dicimus vt extinctos et perditos lugeamus, et fidem quam sermone et voce depromimus, cordis et pectoris testimonio reprobemus. Scing, saith he, that we know that our byethzen, whiche be deliuered oute of thys woꝛlde by the hand and calling of the Lorde, are not lost, but sente befoze, we must not here take on

Cyprianus
in sermone.
De mortali
tate.

Purgatory. Fol. xix.

vs blacke gownes, sythe that they
haue alreadye there put on whyte
garmentes : We must not geue
occasion vnto the Painynes, that
they may deseruynge & by good
ryghte blame vs o2 laye to oure
charge that we do lament and be-
wyle them as pearished and lost,
whom we do affirme to liue with
God, and so reprove with the
testimonie of our hart and bzeast,
the same salthe, that we doe pro-
fesse and sette fourth by our com-
munication and talke. Heare we die in the
do learne, that they whiche are saythe of
deliuered from this worlde by the our sau-
callinge of God, haue alreadye oure Iesu
put on whyte garmentes, that is Chziste,
to say be alreadye in endeleste ioye haue all
and glozve with our Sauour Je- redye put
su Chziste : what neede haue they on white
then of oure prayers, o2 that we garmets,
shoulde offer sacrifices and obla- therfoze
tions for them ? Are we able by they need
oure prayers and sacrificyes to en- none of
crease the ioye and felicity of the: our prai-

D. iii.

thaters.

The hunting of

that haue already the fruition of
God, and are in the felowshyppe
of Christe, and of all the blessed
spirites of heauen: No manne
I thinke, is so madde to saie so.
DIDY NVS. This is my beliefe
and shalbe as longe as I liue, that
as we canne not by pure pzaiers
and good dedes helpe them that
are in hell fier, no2 yet ease their
payns; so we can neuer encrease
the ioy and felicitye of them that
be already with God in heauen.

What is For, there they haue that, which
the grea. in verye dede is. *Summum bonum*
test felici. *hominis*, that is to saye, the grea.
tye that a test felicitie, that manne canne
man can wishe to haue, wherunto nothing
haue. can be added, no2 from it anye
thinge taken awaye or minished.

Cipriatrac. **PHILALETHES**. In his first
statu primo treatise cōtra demetrianum these
contra demi be also his verye wordes:
brianum. *Quando isthinc excessum fuerit, nullus*
iam locus pēnitentiæ est, nullus sa-
tisfactionis effectus. Hic vita aut a-
mita

Purgatory. Fol. xx.

*mittitur aut tenetur, hic salutis aeternae
cultu dei, et fructu fidei prouidetur. &c.*
that is to saye: After we be once
departed oute of this life, there is
no moore place of repentaunce,
there is no moore effecte oꝝ woꝝ-
king of satisfactiō.

Lyfe is heare eyther losse oꝝ
wonne:ouerlastinge saluatiō
is here prouyded for; by the due
woꝝshipping of God, and the fru-
tes of faythe.

No manne be letted eyther by
synnes oꝝ by yeaeres to come to
the obtayninge of saluatiō, as
long as a man is yet abidyng oꝝ
remaininge in this woꝝlde, no re-
pentaunce is to late.

The gate is open vnto pardoone
and forgeuenesse, and they that
seke the truth, shall haue an easie
accesse vnto it.

Although thou dost at thy very
departing out of this woꝝlde, and
going down of this tempoꝝal life,

The hunting of

praye vnto God for thy synnes,
who is the true and onely God,
callinge vpon him wyth a fayth-
full cōfession and acknowledging
bothe of thine offences and of his
truthe: thus confessinge and be-
leuing, thou hast free pardon and
forgeuenesse geuen and graunted
vnto the, of the mere goodnesse
and mercy of God, and in the ve-
ry deathe euen as soone as thou
hast geuen by the ghost, thou pas-
sest vnto immortalitie. Haue ye
wel marked this, b2othe2 Albion:
do ye not se now, how that this
holye doctoure and blessed Mar-
tyr, dothe not onely saye, that the
lyfe is eyther wonne o2 lost here
in this worlde, and that after we
be ones gonne, there is no more
place of repentaunce nor effect of
satisfaction: but also, that as soone
as we haue geuen by the ghost,
and euen in the very deathe it selfe,
if at least we dye in the confession
of Gods truth, and acknowled-
ginge

Oh most
comforta-
ble doc-
trine for
troubled
conscien-
ces,

Purgatorie. fol. xxi.

of oure synnes, we passe vnto im-
mortalitie, or vnto the lyfe that
neuer shal haue ende? Doth not
this agree with the truth it selfe
whiche sayth: Verely verely I
saye vnto you, he that heareth my
worde and beleueth in hym that
hath sente me, hath the lyfe euerla-
sting, he shall not come into iudge-
mente, but is passed from death
to lyfe: Wher is now youre pur-
gatorie become, where the poore
seelye soules, must be troyled in
a certayne space of yeaeres, there
abyding and lokinge for the pray-
ers and good dedes of their frends
and kinnessfolkes, therewith to be
delyuered from their intollerable
paynes and wofull tormentes?
These thinges then beyng well
considered and weyghed, youre
saythfull guydes, wyll they, nyl
they must nedes graunt, that the
oblation and sacryfices that were
made and offered for the deade,
wherof these .ii. holye Martyrs
Erro

Ihon. v.
Thys
place do
the quite
ouer
thow
purgato
rye.

The buntinge of

Tertulian and Cyprian do make mention, are nothings elles but solempne commemorations of the dead, and earnest thanks geuings for them vnto the goodnesse and mercy of God, y^e had so graciously called them out of this wretched & miserable life, vnto the endlesse ioyes of his heauenlye kingdome.

E V T R A P E . Your faithfull Judge guides do vse a wonderfull crafte though good and deceatfulnesse, or elles they reader, be blinded with a mooste shame. Whether full ignoraunce: For, when this sit, so euer, they aleadge the authority of the rites of the auncient writers and papistes fathers, whiche haue written in ought to the latine tonge: Although the be called name of the Masse is in none of a diuinish them all yet as soone as they find craft and this worde sacrifice or oblation, subtiltye, or misterye, or sacramento or or elles Eucharistia and other like, which a plaine those holye fathers did vse, they igno- by to signifie their diuine seruice, raurce, & for the causes aboue aledged, by blindness. and

Purgatory. fol. xxii

and by they do translate and expound it by the name of the Masse. If the authors that they do bring, haue written in Grecke, they vse the same sottyltye and slith in translatinge their woordes in to latine, whereby many ignorant personnes are greatly deceaued, thynkinge that those auntyente doctours haue spoken, as these vntrue and false translatours, doo make them to speake in their translations.

Wherebye it cometh passe, that they haue made these poppe simple and ignorant personnes to fynde this worde:

Masse in the epyssles of Ignatius, in Dionysius Areopagita, in Chrysostome, Ambrose Augustyne, Jerome, and all other auntyente doctoures, whiche neuer made mention in all theyr woorkes, no yet in al theyr lyues, of the Masse.

The huntinge of

DIDIMVS. These gentyll men;
are in this poynte most lyke vnto

The bi. a certayne wydowe of our contrey
hozy of a which had such a mynde to be ma-
widow. ried, that when so euer she harde
the belles ryng, she so phancyed
the matter, that she thoughte,
they sounded alwaies in her eares
Hawe wydow, and do not feare.
A good husband gentyll and faire
God vnto the promised hath. And
him shortlye thou shalt haue:
euen so oure galaunte masters of
the clargye, do beare suche an af-
fection and loue to that goodlye
gentyllwoman maystresse Mylla,
whiche asoze tymes hath brought
so manye. fyne siluer grotes in to

But whē they purses: they do so beare that
they shall swete and saye Ladye in mynde;
at the day that where so euer eyther in the
of iudge. scriptures, or in the aunciente
met, haue wyters they fynde this worde sa-
þ reward crifice or oblation, they are per-
that þ wil swaded that they swete hart and
eolwe had paramour is ment and non other
thing

Purgatory. Fol. xliii

thinge. *PHIL A.* Do ye blame at length
them? She is the best scende, that they wyll
ener they had, or are lyke to haue think, but
here in this worlde. For, with the it shal
pute her, all the sorte of theym be to late
mighte go picke Strauberis, and that it sin
wyte to theyr frendes. But to geth vnto
come to oure purpose agayne, ye theym an
shall fynd *¶* Ambrose was of the other fog
same opinion, that Terulian and
Cyprian wer of, and that he doth
agree wyth Epiphanius and Je
rome, whome we haue alreadye
aleaged befoze.

ALBION. And that do I deny. *Obie. vi.*
Ambrose maketh nothing for you
but rather is agaynst you altoge
ther. For, wytyng of the death
of the Emperoure Theodosius, he
maketh expresse mention of the *Ambrosi*
first, seuenth, thyrtyeth, and four: *us de obitu*
tieth daye, wherein the churche *Theodosij.*
did kepe a commemoration of the
dead. If ye wil heare his wordes, 13. *Que. 2.*
they be wytten in the decrees as. *cap. Quia.*
ter this maner; Because that some
are

The hunting of

are wonte to kepe the thyrtyde day,
some the seuenth, and other the
thyrtyeth in the office of the dead,
let vs consider what, the scrip-
ture dothe teache vs. For, it saith,
that after Jacob was deade, Jo-
seph commaunded his seruants,
that wer phisicians to embawme
him, and the chyldren of Israell
did burye him, and so fourtye
dayes were fulfilled and ended.
For, so were the daies of the bu-
ryng reckenned and numbred,
& he did mourne hym seven daies.
We oughte to folowe this maner
of doinge, that the Scripture doth
describe and set fourth vnto vs. It
is also written after the same ma-
ner in deuteronomie that the
chyldren of Israell dyd mourne
Moses, and beweped him thyrtye
daies, and then the daies of mour-
ning wer ended. Do ye not now
se plainlye, by the wordes of S.
Ambrose, that alreedy in his tyme
the church did make a comemo-
ration

Gene. l.

The buri-
ng of Ja-
cob, and
the lamé-
tatio that
was
made for
him.

Deut.
xxxiii.

Purgatory. To. xliii

ration of the dead, keeping certain
daies in the remembrance of the,
after the example of the Patriar-
kes, prophets and of the auncient
people of God: How dare ye be so
bolde then, to saye that Ambrose
maketh for you.

PHILAS. I can not tell whether Answer
I shoulde meruayle at the igno-
raunce of youre Doctoures, or
rather at the malitiousnesse of
them.

For, if they vnderstand that S.
Ambrose did allow this, that they
will maintaine now a dayes (and
that wth fire and swearde,) they
are greatlye deceyued, and shewe
them selues very ignoraunte.

Agayne, if they vnderstande for
what purpose hee spake theese
thynges, they are verie malicy-
ous to peruerter and corrupte the
sence and meanyng of his wo-
des for too vyppelye shoulde they
shamefull abuses, and for to kepe
still the symple and ignoraunte
people

The hunting of

people in erreure. ALBION

Why saye ye so, I praye you:

saint Am^{PHIL} ^{ALE}. First and foremost
those spe they doe see well ynoughe, that
keth not Saint Ambrose maketh no men-
one onlpe tion at all, neyther of purgatozpe,
word of p nor yet of any masse for the deade,
mass nor and that this place serueth onely
yet of pur for the mourning, and lamentati-
gatozpe. on that they made for the deade.

For, yet in his tyme, the church
did appoche nerer vnto the pure-
nesse and synceritye of the primi-
tiue church, and was nothings

Belagius so corrupted and infected, as it
e Grego hath bene afterwarde, I meane
ty, wer p sens the tyme of Poope Belagius
chiese au and of Grego the great. That
thors of al he doth then, make mention, of
beggierlie the fyrst, seuenth, thirtveth and
e blasphe fourtieth daye, in the boke of ser-
mons ce mon that he made of the death and
remones buryinge of Theodosius, it is not
p be vled for to nouryshe and kepe the poe-
about the ple in Paganlike superstition,
dead.

as your holpe doctoures wont

to

Purgatory? Fo. xlv

to doo , but rather for to plucke
them a waye from it , and for to
induce and bringe the Christians
to a greater honesty, and modesty,
in the bewayling and lamentati-
on that they made for theyr dead.
For this cause dothe he set fourth
vnto them the example of the Is-
raelites , not that he would ther-
by prescribe and geue a lawe vn-
to the Christians, how longe they
should mourne. For his meaning
was not that they should mourne
seuen , thirty , or fourtye , dayes,
because y Israelites , did mourne
so longe for Jacob, Moses, Aaron
and Mary their sister, much lesse Num. xx.
that he would haue them to cause
Masses to be sayed for the deade,
and to feast the prestes and make
them dronken , as it is done now
a dayes , in the burynges , in the
moneths myndes & yeares minds
other wyse called Anniuersaries. The ch2
For , if he had so done , he hadde stian liber
taught the churche to follow and ty in cere-
C. i. imi monyes.

The buntinge of

Imitate the Jewische religion: and had synned against the Chystyan liberty, if he wold of all the exam- ples of the scriptures, & of all that the Israelites did, haue drawn out and made lawes, for to sette them forth vnto the chystians, as neces- sary, and ordained of God.

ALB. Wherefore I beseeche you?
PHI. For, God did neuer in his lawe determine, appoynt & limyte certain daies for to mourn and la- ment the dead, no yet for to make commemorations for them, as it both sufficiently appeare by the ex- amples afore aledged. For, the Is- raelites their selues did not keepe one certaine number of dayes in the bewayling and lamentacyon, that they made for Jacob, Moses, Aaron and Mary. For, they kepte Jacob in Egypt forty dayes, after he was embawmed, and the Egip- tians bewept him seuentye dayes. He was afterwarde brought in- to Hebzone, and the children of Is- rael

Gene. l.

Purgatory. Fo. cxxvi

rael bewept him seven daies in A-
rad. But as for Moses, Aaron, & de. cxxviii
Mary their sister, every one of the sum. xx.
was bewept thirty daies. Here do
ye all ready see, that they wer not
superstitious in the daies, and that
somtime they toke moze and some
time lesse. It appeareth that they
ordinary was seven dayes. For, it
is wyrtten: Seven daies do men
mourne for him that is deade, but
the lamentation of the vnwise and
vngodly shall endure al the dayes
of their life. But when it was som
great man, as a Prince or a Pro-
phet, or else some manne of great
reputation and name among the,
they did customably p2olong their
mourninge vnto the xxx. daye, not
lightly exceedinge that number of
daies, as we do se here in these the-
re examples of Moses, Aaron & Ma-
ry, which were as much bewailed
and lamented of the Israelites as
any other wer, in al the time that
their comen weale stode.

Eccl. xxi
The ordi-
nary time
of moun-
ting.

C. ii.

The

The buntinge of

The bewaylinge and lamentati-
on that they made for Jacob, con-
tinued somewhat longer, because
that they caried him farther to be
buried, that is to say, oute of the
land of Egypt, into the lande and
country of Chanaam.

Obie. vii.

ALBION. And wherefoze dyd
they so, but because that the land
of Chanaam was holpe, beyng
sanctified and halowed, by the
deuine promise of God? And true-
ly they wold not haue don so, ex-
cepte they had beleued, that to be
buried in a halowed ground, is pro-
fitable bothe to the body & soule.
Therfoze, thus wyl I make mine
argumente: If to be buried in a
halowed ground, dothe profite
both the body and the soule, howe
whether much moze shal the prayers and
it be profite oblations that be made for the
table of deade, profite and healepe them.
not vnto **PHILE.** We doe not well
the soule marke the cause why Jacob wold
and body be buried in the lande of Chana-
am,

Purgatory. Fol. xrbiii

am, and not in the land of Egypt,
wher he died. It was not because
that he esteemed the land of Cha-
naam to be holier than Egypt, or
to haue some synguler vertue a-
bove all the other landes, soz to
healpe the bodyes and soules of
them, that shuld be buried in it, as
the superstitious and poore igno-
raunt Christians do iudge of their
church yards, because that they be
halowed, or rather conlured by
their bishoppes and pziestres. But
Jacob and his sonne Joseph dyd **Why** Ja-
cob & hys
ry hour of their death. What hope sonne Jo-
and trust they had in the pziomises seph wold
of God, made vnto Abraham ton, not be bu-
ching the same lande, and to con- ried in E-
gypte their successors in the same, gipte but
that they mighte be assured, that in the lād
they should possesse and enioye it, of Chana
thoughe they their selues had ne- am.
uer possessed one fote in it, duryng Actes. r.
their liues, sauing only the plotte Heb. 2. xi.
of ground, that Abraham hadde Gen. xxiij
C. llii. bought

The hunting of

Why A. boughte, for to make a buryinge
braham place for him, his wife, and al his
did bye a family. **Whiche** thinge he dyd for
buryinge this end and purpose, þ it mighte
place of be a testimonye, and as it were a
Ephzon. sacrament vnto his successours,

Gene. l.

Jacob did also commaund and ordeine in his Testament and laste wil, that his body shuld not be buried in Egypt, but that it shoulde be caried into the land of Chanaan, vnto þ sepulchre or burying place of his forefathers and auncelors. And Joseph his sonne folowing þ same example, did also commaund the childezen of Israel, þ they shuld kepe his bones vntill they shold enter into that land, not for to make reliques of the or shyne the in gold & siluer, & so worship them all the while that they wer in Egypt, and after that they shuld come into the lande of promise, but for to burye them

Purgatory. fol. xxviii

them ther: not for any opinion ne
ther, that he had of the holinesse of
the land. For, at that present time **The hol**
it was inhabited of Painims and nes of the
infidels, I meane the Chananites land of
Amozrits & other like, which wer chanaam
so abhominable by resō of their en Deu. viii
oyne & detestable sinnes, that god
wold suffer them no longer to dwell
vpon the earth, but did by his righ
teous iudgement destroy them vt
terly, for to geue that lande for an
heritage vnto his people.

ALBI. But ye do not mark that
when Joseph was buried there, y **Ab. viii**
land and country was no more in
habited of those sinful nations, but
of the holy Israelites, among who
and in the midst of whome God
him selfe did inhabite and dwell.
Therefore, we ought not to doubt,
but that it was more holy than a
ny other.

EV. If that land was holy, because
that God according to his promise **Answer.**
did dwell amonge the Israelites,

R. liii.

which

The hunting of

Esa. lxxi which were the inhabitours of it,
Actes. x. then the hole earthe muste neades

be most holpe. For, it is wrytten:

The heauen is my seate, and the

earth is my fote stool. But, who

dare saye that the fote stool of the

Lozde is not holpe: But not onlye

the lande of Chanaam, but all the

hole earth besydes, is the fote stool

of the Lozde. Wherefore it muste

neades folowe that all the hole

earth is holpe. Again: It is mooste

sure that the handes of the Lozde,

did fashon and shape all the hole

earthe. And is it not wrytten: that

Gen. i. God seing all his woakes to be ex-

ceding good, did blesse them. The

whole earthe then is blessed of the

Lozde, and neadeth no moze to be

consured of your cleane syngered

and shauen gentlemen.

Obsec. ix. **DYDIMVS.** But God byd curse

the earth afterwarde,

Answer **EVTR A.** I denye it not, but ye

haue al ready learned in our com-

munication, that we haue had of

holpe

Purgatory. Fol. xxi

holy water & of holy bread, that al
things were reſtozed again bothe **Colo. 1.**
in heauen and in earthe, by that **Gene. 111.**
blessed ſeede of the womanne, that
ſhould treade downe the ſerpentes
head, and in who al nations ſhuld
be blessed.

PHIL. That, that, ye ſay, brother
Albion, peradventure mighte haue
ſome appearaunce, if Abraham, Iſ-
ſaac and Iacob hadde not bene by
their owne commaundement bu-
ried there alreadye befoze, euen at
the ſame ſelfe time, that the lande
was yet inhabited of thoſe infidels
and Paimines that we named e-
uen now. Joſeph then woulde in
this thing, follow the example of
his ſozefathers: Therfoze, althou-
ghe he died in Egipt, yet wold he
teſtify, that he did perfectly beleue
the promiſe of God: and ſoz a grea-
ter pzoſe of his faithe, he did leaue
vnto the Iſraelites, a teſtimony of
the ſame, ſoz to aſſure them that
they ſhould once enter into y good
land

The hunting of

lād, which did flow with milk and
hony, sith that he wold not be bu-
ried, til they wer come thether for
to inherite it. This is almost lyke

Jer. xxxi vnto that, which Jeremy did, who
why Je. bought the field of his Cosen and
remy dyd kinnes man in the lande of Juda,
bie his co shewing therby, that euen at that
sens field time, y the people of Israel was in
oz land. captiuitie, and did almost al dispaire

of their retorne again into the lād
(though God had promised the cō-
trary) he was moſte certayne and
sure of the promise of the Lorde.

Willing therfore to put them in a
good hope of their return againe,
promised by Esay long befoze, by
him self, and by Ezechiel, whyche
prophecied whē the captiuitie was
already appproching, & also during
the same, he did bie that lande and
possession, to testify & witnes ther-
by, that he trusted to come agayne
into his own natural country, and
that he was assured of the same by
the word of God, what vnfaithful
nes

Purgatory. Sol. xxx.

nes so euer was in the people: Els that he had bene a very foole to put his mony in hasard to be lost, and he him selfe in daunger to be mocked, and holden for a foole, a lye and false Prophet. Wherefore the bying of this lande, was vnto him as a Sacrament, euen as the burying of Ioseph being deferred vntill the entering of the children of Israel into the land of Chanaan, was vnto them a moste sure token and signe that they shoulde enioye and possesse that goodly & fruteful country, which (as the scripture testifieth) did run with milk & hony. Els, thinke ye, that Ioseph would Gene. lll. had suffered him self so longe to be vnburied, & to haue his body to be depriued of that hono2, that is due vnto it according to the ordenance of God, excepte it had bene for the causes aboue rehearsed? ALB. We say many goodly things, but who hath told you, that this must be vn Heb2. i. derstanded, as ye do expound it.

The hunting of

PHILALE. If ye doute of myne exposition, reade ye the xi. chapter to the Hebrewes, and ye shall fynde that the holy Apostle doth expound it none otherwise than I do.

ALBION. Then belike it maketh no matter where we be buried noz how.

PHILALE. The earthe is the
Psalm. xliiii Lordes and all that therein is, the
compasse of the worlde, and they
that dwel therein. Therfoze, wher
soever we be buryed, we be bury
ed in the Lordes earthe. Yet not
withstanding it is mooste requisyte
that Christians haue decen
te and
conuenient places, separated from
all prophane vses, for to burye in
their dead, therby to declare their
faith and hope, that they haue of
the resurrection or risinge agayne
of the deade: and againe to testifye
therby that they, which are laid in
the earth, be not perished by death,
but liue alwayes wyth God tou
ching the soule, their bodies being
for

Purgatory. Fo. ccc. i.

for a while laid a slepe, til thei shal
at the daye of iudgement be wake-
ned by the shout of the archangell
and tromp of God. For this cause,
the Grekes do call theyr buryinge
places *cœmeterium*, that is to saye a ~~by~~ the
dorter or sleping place, signifying Greekes
therby that we ought to be as sure do call
or rather moze sure that they that their buri-
lye there buried, shall be raysed a yng pla-
gaine, at the day of the general re- ces.
surrection, than we are sure to rise *cœmeteriū*.
again, when we laye oure selues
downe to slepe: and that therfoze
we ought no moze to lament, be-
waile and mourne when we see a-
ny of oure frendes to be layde into
the ground, than we oughte to be
sozr when we do see the go to bed
and lay them selues down to take
their rest, beinge mozte assured by
the vndoubted and infallible word
of God, that we shal receiue them
again immortal and mozte glory-
ous. The Heb2ues called them, I
meane, their buryinge places, the
hou-

The hunting of

What hebrues
did call
their burying
places.

Herodotus
Hierony. in
Ioui. li. ii.
Tertulli. in
Martio.

houses of the liuinge, because that
they that be buried in them do liue
vnto God, & shalbe reuiued againe
by his mighty power.

EVTR A. Moreover, the Christi-
ans ought not in this poynte to be
like vnto certain barbarous nati-
ons and peoples, whiche regarded
their dead no moze, thā we regard
dead swine: but ether cast them vn-
to the dogges and fouls of the air,
or els hurled them into the riuers
there to be deuoured of fyshes.

Some againe suffered them to rot
vppon the earthe as dounge, and
some were so beaste like, that they
dyd eate theyr deade friendes and
kinnessfolkes, being mingled with
other flesh, thinking that this was
the best buryinge of them. Suche
were (as the histoziēs do reporte)
the Lothophages, Scythians, Indians,
Bactrianians, Sabbees, Hircanians, Al-
banians, Pontikes, and other like rude
and barbarous peoples, whiche
had no hope at al of any life, after
thys

Purgatory. Fo. xxxii

this life, nor of the resurrection of the flesh, but thought and beleued, that men did vtterlye pearyshe by death, both body and soul, as other liuing beastes do.

DYDIMVS. I thincke that Frier Geneuer, who is so commended & praised in the booke of the conformities of S. Fraunces, was come oute of some of those regyons and countries. For, besides the other merueillous vertues, that are ther reherfed of him, and specially that he did fray and dzyue away deuils and wicked spirites, it is wyrtten in the same booke that he shuld say: Wold God that such a kinch might come out of my body when I die, & no man durst come nere me, & that they wold at length cast me away vnburiel, as most abhominable, & suffer me to be catē bp & deuoured of dogs or of the beastes of h̄ field.

EVT R A. They do blame those, whome they cal heretikes and Lutherians, and laye to their charge that

Frier Ge
neuer.

lib. confor
mi. fo. lxiij.

The hunting of

that they regard not the dead coꝝp
ses, because that they do disapꝝoue
and condemne the popish supersti-
tions, but no man did euer speake
so shamefully noꝝ so vn honestly of
his owne body, noꝝ of anye other,
as this monkish frier did.

PHILALB. This then shall be
our conclusion. It ought to suffice
vs, that our dead coꝝpsles oꝝ bodies
be decently, comely, and honestlye
buried, and laide into the earth, as
it were into their bed, there aby-
ding and loking foꝝ the comming
of our sauoure Iesu Chꝝiste, and
the general resurrection of al flesh
foꝝ the which cause (as I saide) the
Chꝝistians doe call the places ap-
poynted foꝝ the burial, *cœmictarium*,
because that it is as a bed, couche,
and doxter of the faithful deceased.

**Reposito-
rie, is a
place,
where
things
are laid vp**

And therefore, it is good to haue
some honest place, as a common re-
positoꝝye oꝝ storehouse of all the
Chꝝistians, foꝝ a publike testimo-
ny of the resurrection of the flesh.

For

Purgatory. Fo. 33.

Fo2, we shoulde do great wzonge
vnto our bodies, which haue bene
the temples of the holy ghost, and They do
in whome God did dwel and inha: disho:
bite thzough faithe, and whiche be nour god
members of oure sauoure Iesu that doo
Christ, being sactified by his most not hone
prezious bloud, and consecrated vn Aly burie
to his honour and glozy, being ap: thei dead
poynted vnto the euerlasting heri: l. Co2, vs
tage of his glorious kingdome of
heauen: If we should cast the fo2th
vnto the dogges, vnto the rauens,
and vnto the wilde beastes, as the
vile carcase of dead hozses & deade
swine, as thonghe they shoulde no
moze liue after their co2pozal dea:
the, no2 be moze partakers of im:
mortality, than bzute beastes: Wea
rather their bodies oughte to be *Basi sermo.*
moze prezious and moze dere vnto 2. in auari:
bs, than their prezious garments *Cap. 13.*
as Basilis doth witnesse and te:
stify, fo2 this cause, are the Patri:
arkes, and the true seruauntes of
God, pzaised in the scriptures and *Ge. 23. 25.*

The huntinge of

Job. i.
Job. ii.

woꝝd of god, not because that they hadde caused masses, Diriges and Trentals to be songe foꝝ the dead, oꝝ hadde spent their goodes wythoute necessitie aboute their deade bodie: but because that they had restozed them vnto their mother the earth, from whence they were taken, and hadde honoured theym with due burying, withoute anye spare of those thinges, that were necessary foꝝ the dead bodie of the seruauntes of God, in whom and by whome he had bene glozified. Besides all this our Lord and sauiour Jesus Chyſte dyd commend highly that deuoute woman, that did pour on his head a boꝝe of pꝛecious oynment, calling that woꝝke of her, a good woꝝke, because (saith he) that she had done it, to burye him with all: They also that toke his bodye downe from the crosse, & did burye it honozablye, are verie much commended in the Gospell. Theese and other like exāples are

Math. 26.
Jhon. xii.

Purgatory. Fo. 34

to be followed : of all Christians,
 putting aside al vain superstitions,
 inuented without or agaynst the
 general rule of the scriptures, and
 word of God, which is conteind in
 the old & new Testament. This is
 my meaning: we oughte, after the
 exāple of the patriarches, prophets
 and other true & faithfull seruants
 of God, to bury our dead decently,
 comely and honestly for the causes
 aboue rehearsed : but to saye that
 one earth or ground is holier than
 an other, or y the cost that is done
 about the burying of the deade, is
 any thing profitable, ether to y bo
 dy or to the soule, it is mere solish.
 Why po
 nes & superstition, which your po.
 pish priests do laboꝝ to vpholde &
 maintaine still, not for any honoꝝ
 they beare vnto the dead, who thei
 esteame, as vile donge, but onely
 for their own lucre & aduantage,
 without the which, they wold not
 care though the dead shuld lie rot
 tinge in the ditches and vpon the
 donge hills.

F. ii.

The huntinge of

ALBI. I wold faine that ye shuld
proue this vnto me by the autho-
rities of the aunciente fathers. As
foz the earth, I haue already lear-
ned by oure bzother Eutrapelus &
by you, that it is all holy, sith that
it is the foteftole of the liuing god,
and that wher so euer we be buri-
ed, we are buried in the Lordes
earth, which beinge blessed of God
at the first creation, and after war-
des (I meane after the curse) sanc-
tified by that blessed sede that cam
of the woman, hath no neade of
the blessing of oure pzelles foz to
be made holy. But what are ye a-

Whether
the cost y
is made a
boute the
deed, doth
pzoofit the
oz not.

ble to bzing foz to proue that the
cost, whiche is made about the bu-
ryng of the dead doth pzoofit ney-
ther the body noz the soule?

PHILALE. I am able to bzyng
father Augustin, who groundyng
him selfe vpon the scriptures saith
plainly these wordes: *Provide omnia
ista, id est curatio funeris, conditio sepul-
tura, pompa exequiarum, magis sunt Vi-*
uorum

Purgatory. Fol. 35.

uorum solatia, quam subsidia mortuorum.
Si aliquid prodest impio sepultura precio *Augusti. de*
sa, obicit pio vilis aut nulla. Præclaras *ciui. dei. li.*
exequias in conspectu hominum, exhibuit *i. capi.*
purpurato illi diuiti turba famulorum, sed
multo clariiores in conspectu domini, huius
cero so illi pauperi, ministerium præbuit
angelorum, qui cum non extulerunt in mar
moreum tumulum, sed in Abrahæ gremi
um sustulerunt. That is to say: Ther
fore all theese thinges, that is to
wete the loking vnto the corpes or
caringe for it, the condition of the
burying, & the pompe of the fune
rals, are rather for the comfort of
the liuing, than for the aid & helpe
of the dead. If costlye and precious
burying doth profit the vngodlye,
vile buryinge or none at all shall
hurt and hinder the godlye. The
multitude of seruauntes did in the
sighte of men make excellent and *Luc. xvi.*
gorgeous funerals vnto that riche
man that was all clothed in pur
ple, but the ministerye of aungels
made much moze excellent and no

The hunting of

ble funerals in the syght of God,
vnto that poze sealy creature, that
was ful of scabbes, pockes, & sozes.
For, they did not lay him in a tomb
of marble, but did carye him into
the bosome of Abraham.

A goodlie
comfozte
for y poze.

D y D 1. This is a goodly comfort
for the poze: for, here they do learn
that if they wil be godly, and liue
accozdinge to the lawes and com-
maundementes of God, takynge
hold by faith vpon his mercye de-
clared vnto vs in oure Sauoure
Jesu Christ, they need not to care
for sumptuous and costly burying
for, though they leaue not one pe-
ny behind the, for to cause a graue
to be made for the to be buried in;
yet with the poze pocky Lazarus,
they shal by the hands of the aun-
gels, be caried vp into the heauely
ioyes, that neuer shall haue ende.

Marke ye
this, ye ri-
che men &
be wise.

The rich also haue here a fruteful
lesson geuen vnto them, and messe
wozthye to be marked of all men.
For, here they be taught that goz-
geons

generale are no

geous and costly thing available for the saluatiō of the deade, and that it is godlynesse only, and a liuely faith in our sauior Iesu Christ working through chariti, y deliuereth from the intolerable & endlesse tormētts & pains of hell, and bringeth into heauen.

EVTRA. But this wer little for the profit of your popish priestes. For ther be none that cause more who thet Diriges, masses of Requiem and be that ar Trentals to be said for the selues best for, y than the vngodlye riche men doo priestes.

I shuld speake nothing in y mean season, of the costly feastes and bākettes, that are commonly made vnto the priestes (whyche come to suche doinges from all partes, as Hauens do to a deade carcase in their burynges, moneths myndes and yeare myndes. If it were not, I saye, for theese ryche Cormorantes, your shauen gentle men shoulde fare verie thynne. For, of the poze nothings canne they get:

F. llll.

and

The hunting of

and as for the godly rich men, thet know how to bestow their goodes other wise to the glory of God, and to the relief of their poore chzistian bzethzen.

PHIL A. An other sentence wyll I aleadge out of Chzysostome, and then make an end of this matter.

Chrysosto.
home. 84.
ex capi.
Iohn. 20.
These be his woordes. *Tu autem cum audieris nudam dominum resurrexisse, cessa, quæso, ab insana funeris impesa. Quid sibi hoc superfluum vult et inutile dispendium, quod ipsis qui faciunt plurimum adfert detrimenti, mortuis nullam utilitatem, imo damnum potius.* But when thou dost heare (saith he) that our Lorde did rise again naked, cease, I pray thee, from the mad expence of the buryinge. What meaneth this superflue and vnprofitable dispende, whiche vnto theym that make it bringeth hurt, and no profit vnto the dead, but rather harme: These woordes are very plaine, and need no exposition at al.

ALBION. And will ye haue no kind

Purgatory. fol. 37.

kinde of ceremonies to be vsed at
the buryng of our dead: No man-
ner of synginge to be occupied:
Shall they be caried forth, wyth-
out any decentnesse, as we be wot
to cary forth dead horses or deade
swine.

P H I L A. Ther was a very good
ly order touching this thing, pre-
scribed and set forth in the time of
our good kinge Edward the sixte.
For, many goodly lessons whych
did geue a plaine and manifest te-
stimony of the resurrection or ry-
sing againe from the deade, were
picked out of the scriptures, to be
saide or songe when the minister
with his clarkes shoulde mete the
cozpes: which did not differ muche
from the custome of the auntyent
catholike church. For, Chrysostom
speakinge of the deathe and fune-
rals of the monkes or solitary me-
n of his time (which were nothyng
like these idle bearded monkes that
we haue in these our daies) wy-
teth

The
goodly or-
der of bu-
ring that
was in
king Ed-
ward the
sixt daies

Chryso. in 1
Timo. 5.
Home. 14.

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teth on this maner. They doe not call no2 esteeme death to be death. They do followe him that depar- teth out of this world with laudes and praises. Whakes geuing doth ensue therof, a glorifying of God, and a reioysing: and euerye man doth pray vnto God, to geue hym grace so to end his daies, and so to come out of the bataile, and cōflict and to rest after the laboures and sweates of this life, and se Chzist.

The vn-
semelye
houlynge
of the Pa-
pistes vse
aboute
their
deade.
Conci. Tole
ta. 3. ca. 22.
23. qu. 2. ca.
Qui diui.

So mention at al doth he make of that manner of singinge or rather vnsemely howling, that your Pa- pistes vse for the saluatiō of theyr dead, therby vnder a colour & pre- sence of godlinesse, picking of pur- ses of the poze simple and ignozat people. There is also a canon of the concil of Tolete, which agreeth ve- ry wel with this. It is thus wyrt- ten in it: we do bid & commaund, of they which depart out of this lyfe by the deuine calling of the Lord, be caried forth to their graues, on- ly

Purgatorie. Fol. 38.

ly with Psalmes. For we do al together forbid the same prayer of funerals, that they be wont to sing commonly for the dead. Let it suffice to geue vnto the corpses of the Christians the service of deuine & godly songes, in hope of the resurrection. Some of the auncient doctors and faithfull ministers of the churche following thys godly fashion and custome, did ordaine the booke of Job to be read at the burynges and funeralles, not to haue it to be tourned in to prayers for the deade, as your Priestes wyll haue it, but to comforte wyth all, the liuyng, in rehearsing and settinge forth befoze their eyes, the miseries of this wretched life, whiche are verye liuelye described and set out in that booke. Whiche thing could wel serue for the consolation and comforte of the frendes of hym, that was departed, beyng thereby aduertised of the greate goddnesse and mercye, that
God

Why the booke of Job was apoynted to be read in funerals.

The hunting of

God had shewed vpon the dead, in deliuering him from such calamities & miseries. If the thyng were so practised and vsed, yet it would haue some appearaunce.

E V T R A. But their priestes neuer vnderstode so muche, noz yet went so far in all their liues. For they singe that, & they haue pickte oute of Job, in a straunge and son don in a raine tounge, that the moste parte of the people, doth no moze vnderstande, than they doe vnderstande their bels. Again: They do not apply those thinges, that they haue borrowed out of the booke to the consolation and comfort of the liuing but they perswade the people, that they serue for to ease the greuous paines that the poore selye soules do suffer in the fire of Purgatory. Therfore, we may wel conclude, that all their belowinge, roaring and howling doth profite neyther the one noz the other, I meane neyther the quicke noz the deade, but serueth

Purgatory. Fo. 39.

serueth only to make dame Pecunia to come in, for whose loue they do all, that they do: excepte perad- uenture they be of the opinion, that Macrobius dothe speake of, shewing the cause of the synginge, that was added vnto the funeralsles of the dead.

DYDIMVS. What saith he of it? **EVTRAPELVVS.** It is not vnknewen vnto you, I suppose, what the aunciente Philosophers, and specially Pythagoras and Plato haue imagined of the musike and harmonye of the heauens, proceeding from the continuall mouyng of the heauenly spheres or circles. The har- mony and musike of the hea- uens. **Plato** of spring and originall from hea- uen, & that they were come downe from thence so to inhabyte and dwell in the bodies of men. **Macrobius** saith, that it was

Pecunia, is that swete la- dy monet for whose loue po- pish preas- res be wont to doo all thinges. **Macrobius** in sommo Scipio Li. ii.

The har- mony and musike of the hea- uens. **Plato** of spring and originall from hea- uen, & that they were come downe from thence so to inhabyte and dwell in the bodies of men. **Macrobius** saith, that it was

The hunting of

the cause
why syng-
ging was
used in
funerals
of the pain-
tims.

established by the statutes & lawes
of manye countries and natyons,
that they should followe the deade
vnto their graues, with goodlye
muslike and singing, for this cause.
For, the Painims did beleue, that
the soules after they were separa-
ted from the bodies, did retorne to
the of spryng and originall of the
swete musyke and harmonye, that
is to say, into heauen. This was
his meaning: Sith that the soules
wer come from heauen, wher they
were wonte to such swete muslike
and heauenly harmonye, whercof
we spake euen nowe, they hadde a
greate delyghte in syngyng, and
to heare musyke, whereby they
were putte in remembraunce of
that heauenly melodye, and were
inflamed wyth a greate desyre to
retorne in to heauen from whence
they were come. He saithe mozeo-
ner, that the remembraunce that
the soules haue of that heauenlye
musicke, is the cause that all men

Purgatory. fo. 40

do take such a pleasure in musike,
whiles they are alīue.

PHIL AL E. There be yet two
greate fautes in the doynges of
your priests, besides those that our
brother Eutrapelus hath rehear-
sed already.

AL. Which are those, I pray you?

PHI. First and foremost they haue
chosen oute manye places of thys
boke, where we can not holely ex-
cuse Job, but that he had somwhat **Job. 38.**
synned & offended, as he him selfe **40. 41.**
doth confesse, & as God laſeth it to
his charge, in the iudgement & sen-
tence, that he geueth of his commu-
nication, and of the communicati-
on of his frendes, although in the
p̄ncipall poynt of the matter, he
doth lay al the hole burden vppon
Jobs frendes, & pronounceth hym
innocent. Secōdly, they do syng y
in the person of y dead, whych Job
did speake in hys owne personne,
beynge yet a liue, and canne not
be vnderſtanded, but of the liuing,
as

The hunting of

as when he saith: *Ecce enim in puluere dormiam. For, behold I shall now slepe in the dust: that is to saye. I shall die shortly. For, ye will not saye, I thincke, that the priestes synge these lamentations in their owne name, but rather in the name and person of the deade.*
ALBI. It is moſte certaine, for, if they ſhuld do that, they ſhuld do wronge vnto them, that ſet them a worke for the dead.

Of the lightes y^e do the dead ſay, that they ſhal die, be vſed in when they be dead all ready? **W**e buryngs may ſay the very ſame of the lightes, that we haue ſaide of the ſing. **I**f the chriſtians ſhould bury their dead in the nighte time, or if they ſhould burne their bodies, as the Painims did, they might well vſe torches as wel as the Painims without any ſuſtrepzeſſion and blame: but they haue not bounde them ſelues to the lawe of Demetrius, but hadde liener alwayes to follow

Purgatoꝝ. fo. 41

folloꝝ the auncient custome of the
 Patriarkes, Prophets, and of the Demetri
 auncient people of God, in the burials made
 ryng of their dead, than the faste, a lawe
 on of the Greekes and Latines, that the
 which were wont to burne them: deade
 although the custome of the bury should be
 inge of the deade was muche more buryed in
 auncient, euen among h Painims the night
 them selues, than the burninge of tyme, for
 them was, as it appeareth by the to put a
 second boke of Cicero, that he hath way
 wyrtten of the lawes. ~~the pomp~~
 E. v. Nowe ye make me to rememb, and pride
 ber an hystoꝝ, which I haue, whē of the su-
 I was a scholer in Orleans, the neralles.
 very self thing being done, whilke Cicero dele.
 I was there. It chaunced, that the li. 1.
 prouokes wife of the elty dyd die. A true
 when she was in her dead bedde, hystoꝝe.
 she was asked of her ghostly father
 after what sort she would be bury-
 ed. As touching my buryng (quod
 she) I do remitt that to my husband.
 And what to the light, saide he a-
 gaine, will ye haue. If I be buryed

The huntinge of

in the night tyme, I knowe that
he is not so unkinde, but that he
wyl proude lyghts for them, that
shall burpe me.

DIDYMVS. All the doctours of
Obiect. the Sorbone of Paris coulde not
Chrisostom. haue geuen a more substantiall
popu. answer, than that good gentyl-
Homer. woman dyd at that present tyme.

ABEION. I am sure, that ye
can not deny, but that Chrysostome
maketh expresse mention both of
the singinge, and also of the ligh-
tles, that the auncient church did
use in funeralles. Withe then that
the auncient Christians, vsed not
they; torches for the same causes;

that the Paynimes vsed them in
their funeralles and buriynges;
It muste needes folowe that they
did beare them for the health, and
saluatyon of the soules of them
that were dedde. For, the ly-
vinge had no neede of them in the
daye tyme. And Damascene speakinge of the
things

Purgatory. fo. 42

things that myghte doo good vnto
to the deade, dothe fyrst appoynte *Damasce. in*
oyle and ware: When the oblatt- *serm. proijs*
on of the body and bloud of Chyzt *qui in fide.*
whiche is the holy masse: and last *discesserunt*
of all, almoste dedes.

PHILALETHES. As for *Damasce*
mascene ye haue hearde alrede, **Answer**
when we talked of the creapyng
vnto the crosse, and of the woode
shipping of it, in what reputati
on his sayinges ought to be had,
and what a substantiall mounkis
doctoure he is.

Wherefore, when so euer ye al
leadge hym, ye must also brynge
the holy scriptures, that he groun
dethe hym selfe vppon, or elles
bothe ye, and also youre sayth
full guydes shall but lose youre
laboure.

Let vs now therefore come to
Chrysostome, whome ye dyd al
leadge firste & whom also I am co
tent to take, for to shew vnto you,

G. II. that

The huntinge of

The pro-
ceadinge
of the pa-
pistes do
altoge-
ther dif-
fer from
the custoe
of the old
auncient
churche.

Chryso. ad.
popu. An.

Home. 70.

What
the sin-
ging and
lights, y
wer bled
in fune-
ralles did
signisfy.

that y same that ye do now a daies
in your funerals, and your priestes
also, dothe differ altogether from
the custome of the ancient church.
This one shall suffice nowe for all
the other, that ye can alreadge, as is
Gregory Nazianzene in his secod
oration against Julianus, speaking
of the sepulture or buryinge of the
Emperour Constantius, and Saint
Jerom his disciple in the Epitaph
of Paula, which haue almost wry-
ten all in one time. Therefore, I
thinke, that they were not of an
opinion, differing from the church
of their time, or that they did vary
among them selues. Chrysostome
then, declaringe to what end, they
used singing in his time, and bea-
ringe of torches in funerals, wry-
teth on this manner in the same
sermo, that ye haue now alledged:
What signify the burning torches,
I praye you? Do we not accompa-
nies them (meantinge the deade) as
wastlers and runners? What sig-
nify

Purgatory. Fol. 43

nify the himnes & songes of praise
Do we not glorifye God: Do we
not geue him thākes, because that
he hath already crowned the dead,
and hath brought his labors to an
end, and also because that he hath
taken and deliuered him frō thys
slippernesse and vncertaintye, and
keperh him in glozy with him. Is
not this the cause, why they synge
himnes and songes of praises and
thanckes geuinge: And by and by
after that he had asked the cause,
why the priestes, and other that
songe, were called: Is it not, sayth
he, to the end that they maye com-
fort thee, and honoꝝ the deade: He
saith not heare as Damascene,
(whose authozity is in nothing to
be compared with the authozity of
Chrysostome) that the lightes be v-
sed in funerals for the healpe and
comfort of the soules departed, nor
the singing neyther. For, ye see
he dothe plainlye testifye, that the
dead is all ready in reast wyth the
G.iii. Lord, surrectiō.

why the
ministers
were cal-
led to fu-
nerals.
To honoꝝ
the dead,
is to do
vnto the,
that God
hathe ord-
ained, as
is to bury
the honest
ly in hope
of the res-
urrectiō.

The hunting of

Lozde , hauinge receaued of the
righteous iudge þ crowne of rig-
teousnesse and glozpe. And there-
foze he dothe conclude that bothe
the lyghtes and the singinge , did
serue foꝛ the comfort of the liuing,
whom they dyd assure by the same
that theyꝛ deade was alreadye in
glozpe with God , and alio that
these thinges were vsed and done
in the honoure of the deade , foꝛ as
much as the faythfull congrega-
tio did bi such ceremonies (though
they wer of mans inuention) testi-
fye that they helde him foꝛ a true
and lyuelye member of our Sau-
our Iesu Chyist . And therefore,
he rebuketh verye sharpely those,
that did brynge women vnto the
funeralles , there to lamente and
bewepe the deade, after the maner
of the Paynimes , dishonouringe
greatelye by theyꝛ immoderate
mourninge , the Christian religi-
on. Foꝛ, that was, as though they
had dispaired of the saluation of
the

Purgatory. Fo. 44

the dead, of the resurrection, and
and of the lyfe everlastinge. And
foz this cause he saith: Why doste *Chriso. ad*
thou openlye dishonoure the dead, *popu. Anti*
whiche is honoured by the songes *Homc. 70.*
of prayse and thankes geuinge,
that are songe vnto the Lorde, be-
cause of the merce that he hathe
shewed vnto him: And a little a-
foze: Think, saith he, what the
psalmes do signify, but thou thin-
kest on no such thing, being ouer-
whelmed with sorowe and mour-
ning. And so reherseth certain ver-
ses out of the psalmes which do as-
sure vs of the deliuerance frō all
euils, miseries, & calamities, y the
faithful shal haue at y hāds of god

ALBION. Resiste ye neuer so
stoutelye, yet haue I wonne thys
vppon you, that ye can not deny, *Obsec. xl.*
but that the aunycyente churche
did vse bothe synginge und lygh-
tes in funeralles. But what dyd
Chrysostome meane, speakinge of
the torches, that were bozne in
the

The hunting of
the burpinges, when he saith, that
the liuing did with lightes accompa-
ny the dead as wassilers: I vnder-
stande that his meaninge is, that
the deade haue not yet holely syn-
ghed their wastling and consyct,
and that therfore the liuinge doe
accompany them with torches for
to aide and healpe them to syngh
it, by suche offringes as they make
vnto God for them. But I can not
vnderstande where they can haue
any moze wastling after this life,
excepte it be in the paines of pur-
gatoꝛe.

Answer. P. H. I. If ye had well vnderstanded
the wordes, that were alledged be-
foze, out of Chrysostome touchinge
the synging that was vbled in fune-
rals, ye mighte easelye iudge, that
your sayinges do in nothing agre
with them, noꝛ yet with the mea-
ning of that auncient doctour, and
most holy father of y church. For,
did ye not marke, that himnes on-
ly and songes of praise and thākes
geuing

Purgatorie. Fol. 45

geuing wer vsed in funerals, ther
by to glorify, praise and laud God,
and to geue him moost hartly than-
kes, for the goodnesse and mercye,
that he had shewed vnto the dead:
No mention at all dothe he make
ther of prayinge for them, but ra-
ther to put y^e living out of all doubt
he doth plainly affirme, y^e the dead
be al ready in rest, hauing receiued
the crowne of immortalitye at the
handes of the righteous iudge.

Moreover, it is not to be doubted, why than-
but that the auncient byshops and cent Bi-
ministers of the church, did bring shops and
in, this manner of bearinge of tor- pastours,
ches and of singinge in funerals, did alowe
not for thentent and purpose that singinge &
the Painimes did vse it, nor yet bearinge of
for to confirme their superstitious torches in
abuses and errours, but rather for funerals.
to abolishe them. For, they dyd see
that it was an hard thing to pluck
those old and inueterate customes
from the hartes of them, that had
bene nourselled in them from their
youth.

The hunting of

youth. They did foresee that if they had buried their dead without some honest ceremonies, as the world did then take them, it had bene yet more harde to put away those olde rotten errors from them, that wer altogether wedded vnto them. For how could they haue put the away, I meane, the folishe and superstitious abuses of the heathen, but only that way, that I told euē now, sith that they could not for al thys, let them to bring in, women being hired for mony, for to lament and beweepe their deade after the fashion and manner of the heathen, as we haue learned already by the words of Chrysostome: There was about this thing such a disorder in the cite of Antioche, that Chrysostome him selfe was faine to geue the people warninge, that if they woulde not leaue of, such abhominatiōs, he should be driuen to excommunicate them oute of the churche, that dyd such thinges, as heathen and Idolaters.

The customs & fashions of the greke.

Purgatory. fol. 46

laters. Therefore, it is not to be thought, but that the auncient byshops and pastozs, considering the infirmity & obstinacy of the people in such thinges, and the affection y men do commonlye beare to theyr parents, frends, & kinsfolks, when they be deade; did putte in vze and alow such kinde of singinge, as we haue alredy mentioned of, following the saying of Chrysostome, & of the concil of Tolete, for to abolish such inordinate mournings, lamentings & bewailings, as the Paynims wer wont to make, & also for to turn the into the laud & praise of God, & into thankes geuing, as we haue al ready touched befoze. The verye lyke may be said of the bearing of Trenches, which those faythfull fathers wold neuer haue graunted, if they coulde haue chosen other wyse, for the cankered superstition and obstinacy of the people.

EV. Yet me think, y if they had wal ked moze vprightlye, not yeldinge
so

The hunting of

We ought not to yelde to folish and inordinat affections of the people, but to walk by the sure warrant of Gods worde. Here we may see, what it is to do, or to institute and ordain any manner of thing, though it semeth neuer so good in our eyes, except we haue an expresse commaundement

The frutes of our good intentes. For, they thought that by graunting such thyngs at the first, they should put away all heathenish superstitions, abuses, and errors, that were vsed aboute the burynges and funerals of the dead, but who doth not see y much greater errors and abuses, dyd ensue and folowe of it after wardes, than euer were afore, euen in the religion of the heathen: These are commonly the frutes of oure good intentes,

Purgatory. Fo. 47

intentes, and gay painted doyngs,
that haue no ground in the scrip-
ture of God.

ALB 1. Yet it will not be oute of
my minde that Chrysostome saith,
that we do folow and accompanie
the dead with burning tozches, as
wastlers or runners, whereby it
must needs follow that hys mea-
ninge is none other, but that they
haue not yet synished their wast-
ling, and that we do these thinges
to helpe them to synish & performe
it. Elsse what good or seruyce can
the tozches do vnto the liuinge, in
the day light. Therfore, I do con-
clude that such ceremonies wer v-
sed for the heath and saluation of
the soules departed.

Obie. xii.

RH 1. But your conclusyon is not
good. For ye muste consyder that
Chrysostome, likeninge the deade,
whome they followed with bur-
nyng tozches vnto wastlers and
runners had a respect vnto the cu-
stomes and fashions of Grekeland
beyng

Answer.

The hunting of :

beynge a greeke him celfe . They
hadde in the same contrey manye
goodly playes and games, whiche
they vled partelye for the exercise
of their owne bodyes or for theyr
pastyme , and partely in the wor-
ship and honour of their Gods and
of great princes and kings. Among
which there was a certain kind of
rūning, which was don after this
maner & so: The first did beare a
torche beinge lighted in his hand,
which being weary, he did deliuer
vnto him, that foloweth next after
him. He againe, that had receaued
the torch, if he chanced to be we-
ry, did the like: And so all y restone
y foloweth in order , euer putting
him in their place, to whō, they did
deliuer y torch. Which thing hath
ben turned into a by word , so y a-
mong the Grekes & latines to geue
place or torch vnto another, hath
bene taken for to put other, in his
place, after y one is weyre, & hath
perfourmed his course & rūned his
case, it is also takē for to geue vp,

*Varro de re
rustica. li. 3
Pansanoe
in Attica.
Eras. in chil*

*plato repu.
li. i. de le. 6*

Purgatory. Fo. 48

or resigne his office vnto an other.

EUTR A. Plato doth write that these playes & games wer kept in the honour of Minerva. And y^e interpretour of Aristophanes dothe sai, that thei vsed also to beare torches, in those exercises, playes or games y^e the Greckes did call *Promertheanes Vulcanians et Panatheniakes*.

PHI. This may very wel be applyed vnto the, that departe out of this world. For they hauing sinned & perfourmed their course, doo remyt all vnto them, that are the next suers, & be yet in the course bearing the torch or lampe in their handes, so to deliuer it vp afterwards vnto other, so, al shal followe them in their order, y^e be alredy gon before: so, this cause, when they do carry a dead corpes to be buried, it is alwaies set first, & the liuing, y^e doe accompany it, do followe, in token y^e they shal al go after, at the time appointed of god; which custom is verye ancient even among the painims

why the
dead cor-
pes is al-
wayes sit
before,
when it
is caried
to the
Graue.

Thys

The hunting of

Ephe. vi.

This I suppose did the anoynte fathers signify by the torches, that they vſed in their ſanerals, representing therby that they were yet in the conflict and bataill, ſyghting againſt ſathan the deuſel, the fleſh, ſynne and the world (of which bataille, Saint Paule ſpeaketh many times) and in the waſtling, or rather that they were yet in theyr courſe, bearinge in the handes of their faith the lycht of the goſpel, and purpoſyng therby, to followe after them, that were gon before, not into the darckneſſe, whych be appoynted for the reprobate, but into the comfortable lychte of the kingdome of God. This is alſo why they ſhould cauſe wherfoze they did annoynt: annoynted the deade in ſome churches, after the deade. the manner and ſorte that Dionyſius Areopagita dothe rehearſe in his Eccleſiaſticall Hierarchie, for to ſignifie therby that they hadde valiantly foughten and obtained the victoꝛye. For, they were alſo wouſte

Purgatory. fol. 49

wont to anoynte their maffelars
in their pallymes and games that
they had. If this be not a set expo-
sicion of Chrysostomen wordes, I
can not tell, what other expositiō
maye be geuen, y can better agrees
with the scriptures thā this doth.
Againe, I sayed, that I thoughte
berely, that such maner of doings
and fashions, having some affini-
tye with the auncient fashions of
the Heathen, were set fourthe by
by the auncient bishoppes & mini-
sters, soz to abolishe, by y meane,
the supersticion, abuses & errours. The holy
that the olde Christians had lear- scriptures
ned of the Paynimes: because that make no
in all the scriptures bothe of y old mēciō at
newe testament, I neuer reade y all ney.
the auncient and olde seruauntes ther of.
of God, did vse any singing or bea- ging, noz
ring of lights in their funeralles. of beariḡ
And yet the sacred scriptures, doe of lights
in sōdy places make menció of y in the fu-
death of many holy men & womē, nerals of
& of theyz buringes & funeralles, the ser-
H. I. and uaūtes of
God.

The hunting of

and also of the mourning & lamentation that hath ben made for the. Wherefore, I should meruayll, if the worde of God should leaue such thinges vnspoken of, sythe that it maketh mention of other thinges that be of lesse importaunce.

D I D I M. And doth not the holy scripture neyther make mention Kinging of the ringinge of belles, whiche of belles they say is so frutefull for the soules, that be departed for the dead.

ALBION. Did ye neuer read Luce. 8. I beseeche you, that the Jewes their Math. 9. selues, who were the people of God, were wonte too haue minstrels in their funerals: Loke vpon the hyсторie of Jairus daughter, whome being dead, Christe oure sauour did restore vnto life again. There we haue an expresse & euident testimonie, that there were minstrels in the house, taryng for the dead body to be caried forth vnto the graue. We do not fynde that Christ did rebuke Jairus for it or any

any of his house, which thinge he
woulde haue done, if he had iud-
ged the thing to be euil. Now all
men may vnderstand that these mi-
nistrels did serue for to styre and
moue the people vnto wepinge &
lamentation, and to haue some co-
mpassion and pitye vpon the deade:
maye we not then with as iust a
cause haue oure belles & also oure
priestes not only to moue & styre
vs to praye more earnestly for the
dead, but also to praye God with
vs, that he vouchesafe to haue pi-
tye and mercye vpon them?

PHILADELPHES. As fou. Answer
ching that custome, that was e-
monge the Jewes, to haue mini-
strelles in theyr buringes and fu-
neralles, it is moste certayne, that
they borrowed it of the Gentylles
that dwelte rounde aboute them.
For no suche thinge was vsed e-
monge the Patriarches nor yet e-
monge the ancient people of God.

H. II.

Again

The hunting of

Again no mention at all is made of any suche custome, in all y^e olde Testament and law of God: & yet there it is prescribed what oughte to be done in burynges and funerals. Math. 15. Therfore we may say boldly that this is one of those dyrtie and rotten traditions, that Christ did utterly condemne in an other place, as most noysome & hurtful, for, by reason of them, the commaunders of God were in a maner utterly despysed and troden vnder fete, as our sauour him self doth testifie.

ALBION. Why did not then our sauour Christ rebuke Jairus because he kept suche an vndetent rule in his house?

PHILALE. We must marke, Christe y^e brother Albion, y^e Christe our sauour, being the wisdom of y^e father of the fa- ther, dyd all doinges, setting forth the doctrine of his heauely kingdome, as occasion, tyme & place did requyre. ne of hys

Purgatory. Jo. 51.

He was not come in too Jairus kyngdom
house for to rebuke him, or for too as occa:
reptone his doings, but for to cōsolation & ty:
fort hī by raising up again of his me did te
daughter, which thig being done, quyre.
He wēt his way again, remitting
all the other things vnto hys discre:
tion of Jairus, whose faith he did
see & know. For what place could
the preaching of Christ haue takē
then, where such lamenting, way:
ling & weping was for the deathe
of the yong damsel, & againe suche
soddaine reioicing for her life? But
when occasion, tyme, & place dyd
serue, did not he rebuke most shar:
pely such kind of beggerly ceremō:
nies & traditions? Therefore, altho:
ugh Christ did not there rebuke
Jairus for hauing ministers in hys
funerall of his daughter. And
why: because hys occasiō, tyme and
place dyd no thierue, yet it followeth
not therefore, that he dyd allowe
suche vayne customes and vnse:
mely fashions. We maye also

Why
Christ
did not re:
buke Jai:
rus for ha:
ving mi:
nistrall,
at the fu:
nerals of
hys dau:
ghter.

The hunting of

Popishe conclude by tour sayinges, that ye
priestes will haue your priestes, in neede
do i fure. that they shoulde be ministers of
railes for the Chyristia people, for to be their
ue in the ministers, ye shoulde do better if
de of mi. ye would haue the for too be their
ntirels, & apes.

In the day. **EYTPAPELV S.** I knewe
uine for a priest (this is a true tale, that I
bice, in tell you and no lye) whiche when
neede of any of his parishioners shoulde be
Apes. maryed, woulde take his Backe

A priest churche, playnge sweetely afoze
beinge a them, and then woulde he laye his
ministrel instrument handsomely vpon the
in dede. altare, till he had maryed them
& sayd masse. Which thyng being
done, he woulde gentillye bringe
them home agayne with Backe
pype. Was not this priest a true
ministrel, thynke ye: for he did
not counterfeit the ministrel, but
was one in dede.

ALBION. What is wel hit,
we

Purgatory. Fo. 52.

We speake of funeralles and bur-
ringes, and ye speake of weddin-
ges, marriages.

EVTRAPELVS. If the prie-
stes bee ministrelles in the one,
why shoulde they not be the same
in the other? That is to saye: yf
your holy anointed do the office of
ministrelles in the funeralles of
the dead, whiche shoulde they not
doe the lyke in the byddalles of
the living? At least, this priestes
I speake of, did it: for I ye never,
a whyt unto you, of the matter.
But because ye shall not thinke,
that I do alwayes mocke, I will
somewhat helpe you too mayn-
taine and upholde your cause. We
haue spoken of the Jewes and of
their custome, and I will speake
of the Turkes and of their fune-
ralles. For as ye do conclude that
we maye well haue bothe belles &
priestes, in stedde of the ministrel-
les, that Jewes were not to haue

Th. iiii.

in

The hunting of

in their buringes and funeralles, which neuerthelesse were but vnder the shadowes & figures of the lawe: so I do conclude y^t it shoulde be very vnseemely for y^e ch^ristians, if the Turkes should haue a better & a more comely order in their burynges and funeralles then they. But it is most certayn that they^r priestes, which in their owne tūg they call,

Thataffa:
mans the
priestes
of y^e Tur
kes.

Thalssaumans, do accompany y^e dead cozples of the mightye and ryche men, when they be caried forth to their graues, singing oft and many tymes this song and letany: God is God, and the true God, and mag-

The leta man the misfaunger of God. In this nte of the point yet they haue somwhat that Turkes, doeth agree with your doytiges. vled in y^e In other thinges they bee muche burings. more circumspect and wyse than

the Ch^ristians. For, their kynges and princes, do buylde some of the goodly temples, and some agayne hospitalles for their tumbes and buringe

Purgatory. Fo. 53.

butinge places, whiche they doo
theyche with greate yearely ren-
tes and reuenues, not so2 to kepe
a sorte of ydell belyed p[ri]estes,
but so2 to succoure the necessitie **Objecto**
of the pooze and nedye. **14.**

ALBION. All youre talke
and communicatiō is full of moc-
kinge and scozning. Dothe not all
labour and payne taking deserue
wages? Is it not reason that the
frendes and kyndesfolkes of the
dead, whiche haue their goodes &
inherit theym, should recōpente
the p[ri]estes with somewhat: hath
not Christe hym selfe sayed, that
the woorkemanne is woorthye **Math. 10.**
of hys hyre: if the p[ri]estes woulde
take payne for nothings, the fren-
des and heyres of the dead, woulde
be so ryche, and in the meane sea-
son, the pooze p[ri]estes that take
payne, should dye for hunger, and
so at length we shoulde synd none
that woulde do the office, or that
woulde be p[ri]estes.

H. b.

Entra.

The huntinge of

EVT R APE LVS. That were a great losse for the Christian commune weall, and specially for the pooze soules of purgatoz, which shoulde haue no moze aduocates nor intercessours, to make intercession for them vnto God & vnto our Ladye, for to deliuer them out of those intollerable paynes.

Answer
1. Coz. 9.

PHILALETHES. I do confesse that we muste not bynde the mouth of y^e Prest that treadeth out the sozne: and that it is reasonne, mete and conueniente that they y^e preache the Gospel. Should lyue of the Gospel: but what payne doe your priestes take: what good doe they eyther vnto y^e guycke or vnto the deade? Wherefore doe they serue?

EVT R APE. Too eate and consume the goodes of the pooze, and too make baren women to beare chyldzen faster thanne their husbandes can get them.

Philale

Purgatory. Fo. 54.

PHILALE. What, that ye
haue alledged brother Albion, ma
kerth against you. For when oure
sautour Jesu Chyiste doeth saye:
The workeman is worthe of his
byre or of a living, he speaketh of
the ministers of the Gospell, & not
of ministrels. He hath not comaū
ded the faythefull Christians too
kepe ministrelles, for to delighte
their eares with a bayne and un
profitable sounde, but to kepe mi
nistres for to preache the Gospell
vnto them. He doeth well declare
vnto vs, that we must trauayle, la
boure and take payne in the mini
stres of the gospel, when he saith:
The workeman, not the ydel syn
gered gentelman, that doeth no
thinge els all the yere longe, but
eate and drinke and make lustye
cheare, is worthe of hys meat and
byre. Agayne we learne by these
wordes of our sautor Jesu Chyist,
that the mynistres of the Gospell
oughte not too bee insatiable,
conce

The huntinge of

The mi-
nisters of
þe gospell
ought to
cōtent the
selue wth a
cōpetente
liuinge &
honest en-
terten-
mente.

1. Tim. 6.

Pro. 3.

coueteous or greedy of filthye lu-
cre, but that they oughte to con-
tente them selues, with meate
and drinke and clothing, & mene
wyth a competent liuinge and
enterteynemente accordyng to
their estate and vocacion, with-
oute suche superfluitie as mighte
make them to forget God, and a-
gain wōnte such penury nede, or
scarcenesse, as mighte let them in
their office. But these your chaū-
cadianes doo neuer leaue cra-
ninge and ketching. And yet they
do no maner of thinge, that maye
be for the comfōrte and saluation
of men. With that they wil haue
by hooke and by crooke a lyuinge
at Christianse mens handes, whye
do they not rather the thinge, that
pertaineth to their dewty and of-
fice, than appointe their belles
for to do it.

ALBION. What do ye meane
by that?

What þe
sound of

PHIL. They do saye, that the
sound

Purgatorie Fol. 55.

sound of their belles do signifie þ the belles
sound of Gods woꝛde, which they doth signi-
foughte to pꝛeach vnto the people: sy after þ
and that the belles doo represente interpre-
the pꝛophetes, Apostles and other facio of þ
ministers of the Gospell, whiche papistes.
ought to make it foꝛ to ringe oute
in the church of God. Is not this
a goodlye diuinitye I beseech you.
They their selues do sytte ydle at
home amonge their companions
& minions, quassinge one to an o-
ther, and making lustye Gaudea-
mus, at the costes and charges of
the poore simple ignoꝛaunte peo-
ple, and in the meane season, they
appointe belles to pꝛeach vnto
them. Is not the people of God,
well pꝛouided foꝛ, thinke ye?

E V T R A. We thinke verelye that
they are very ingenious and wit-
tye, and that no man hath a misse
cause to complaine of them. Foꝛ,
althoughe they pꝛeach not their selues:
yet haue they so many that pꝛeach
foꝛ them, that no faute at all pꝛeaches

*Durantis
tio. diui. of-
ficioli. in
in campo.*

*What be
carries the
popishe
all pꝛeaches*

The huntinge of

haue, for at all can be founde in the matter.
to preache How many kyndes of ceremonies
Christe haue they souarged and inuented
vnto the (I praye you) for to preache Christ
people. vnto the people: haue they not be-

Greg. ad sydes this, thsir churches full of
Sere. cpi. 4 goodly ymages, which as thei say
Dam. de fi be the bookes of the laye people:
de orthodo. But yet the belles passe all these
li. 4. capi. thinges.

174. An. 2.

D Y D I M V S. Why so?

E V T R A P E. We remember

that all they that hearde the Apo-
stels at Hierusale vpō Witsondai
did wonder & meruayl, because y
although they were Galileās, yet
they did heare them all speake e-
uery man hys owne tung, wherin
thei were bozne. Could then your
holy father the Pope & his shawe-
lings (seing they wil as Apes con-
terfayte all the doyngs of Christ)
haue any better Apostels than the
belles are: for let Frechemē, Span-
yarden, Italiās, Duchemē, & Ger-
mans come hether vnto vs, y thei
shall aswel vnderstāde our belles,
as the

The apo-
stles of
our most
holy fa-
ther the
Pope.

Purgatorie fol. 56.

as the belles of their owne cōtrei
where they were bozne & brought
vp. For they speake all maner of
tuniges, yea & whatsoeuer it plea-
seth the hearer. Whatsoeuer I sai,
any man doeth phācpe in his head
that same doeth the belles speake
vnto hym.

W I D I M U S. I tolde you
of a wydow, in to whose eares the
belles did alway ring: Mary wyd-
ow & do not feare &c. But now I
remembre an other hystorie much
like vnto y. There was a gētelmā
that did sende a benefone passye to
a frēde of hys, by a boye y he had
in hys house. As he was goynge
(because it was vpon a great holy
day) the belles did ringe very so-
lemnely in euery church that he
went by. And alway as he heard
the sounde of the belles, he dyd
imagyn that they did sai vnto him
(for he had already caste a good af-
fection vnto the passye y he bore)
sit doune Jack boy & eat thy ppe.

At

**The hi-
storie of
Jack boy**

The huntinge of

At length, beinge prouoked both by his owne minde, and also by the sound of the belles, that rung in to his eares the thinge, that he had phansied afoze, he satte him down and did so spoyle the pastye of benesone, y he durst not cary it to his masters frende. How be it he wente thytber, and caried the letter that his master had sent by him. When the gentilman hadde red the letter, he asked him, wher the pastye of benesone was, that hys master had sente him, he answered him againe, that he had eaten it vypp, by the waye, the belles geuing him counsel to do y same, and so tolde all the circumstance of the matter. The gentylman beinge merelye disposed caused the boye to be wellfaouredlye scourged, and so sente him home againe bidding him to take better heerde what the belles shuld saye vnto him. As he was goyng home again to his master, hauing
hys

Purgatorie. fol. 75

his backe loden with stripes, he
thought alwayes that the belles
runge him in the eare: Take hede
Jack hope, eate not the pye. A poi-
son take you all (quod he) ye shuld
haue geuen me that coucell afoze,
then shoulde I not haue my had
backe full of stripes.

EVTRA. This doth well for my
purpose, to proue y thei haue pro-
uided meete preachers for vs, and mete pre
that we ought to contempte oure chers for
selues with all. For, fooles wyll fooles.
alwayes be counselled after their
owne phancye. Seinge then that
we are verie foolles in dede, and
wyll haue preachers after oure
owny mynde, that shoulde speake
vnto vs as we lyste oure selues,
coude they appointe anye better
than their belles are, I pray you: **Obsec. rd**

ALBION. Is it not wrytten in
the second booke of Moyses, which
they call Exodus, that when the
highe priest shoulde enter into the **Cro. 39.**
holy place, there to appeare before

The huntinge of

the Lord, he was commaunded to
weare a tunicle of iacint, and to
haue belles of golde aboute the
hemme of it, the sounde of them
might be hearde, as often as he
wente in and out: Whye may we
not as well haue belles now, to
be rung when our pizesses come
in to the churche, whiche is the
house of God that the people may
be admonished & warned of theyr
cominge in, by that meanes

Answer PHIL X. I perceane and vnder-
stande that whether ye wil or not
ye shall be fayne to confesse, that
ye haue borrowed youre ceremo-
nies either of the auncient Jewes
or elles of the Paynimes. But
what reasonne is this to bring in,
agayne the shadowes and figures
of the lawe, which Christ our sa-
uiour, being the truth it selfe, fi-
gured represented & signified by
such things did by the offeringe by
of y^e omnisufficiēt sacrifice, that he did
offer ones for euer by y^e altare of
the

Christ by
his omni
sufficiēt sa-
crificedid
put down
al the Je-

Purgatorie. fol. 58.

the crosse, abolish and put down weſt cere
all together: Is it not an extreme monies,
madneſſe, now that y verity and
truth of things is come, to cleave
and ſicke ſtill vnto the vaine ſha-
dowes and figures, alſthough god
had not yet perſourmed y things,
that his holy ſpirit did ſignified &
represent out by them: As Aaron
with his ſucceſſours, was a lively
figure of our ſaviour Jeſu Chriſt,
who is the high prieſt for ever, af-
ter the order of Melchizedech, by
whome, they haue all a full and
perfecte ſaluation, that by him do
come vnto God, luyng a lwaies
to this end, y he maye appeare in
the ſighte of God for vs: ſo the
golden belles, that he was com-
maunded too haue in the hemme
of his Tunicle, dyd ſignifye the
earnest and liuely preachynge
of the Goſpell, whereby Chriſte
oure ſauoure and hys Apoſtles
did wakene the woorld oute of
the ſlepe of death, as all good and
faith.

The ſig-
nificatio
of y belles
that the
high prieſt
did weare
about his
garment.
Heb. 7.

The huntinge of

**Origine
in Exod.**

faithfull mynisters of þ church,
folowynge his example and the
example of his Apostles oughte to
do. So dothe Origine expounde
it, sayinge: Let also the highe so-
ueraine p̄ieste haue belles about
his garmente that when he goeth
into the holpe place, he may geue
a sound and not enter into it with
silence. And these belles, þ ought
alwayes to ringe, are put in the
hemme of his tunicle, whiche (as
I beleue) is done to this end, that
thou shuldest neuer hold thy peace
of the later times, and of the ende
of the world, but þ thou shouldest
alwayes ring of it, reason, dispute
and speake of it, accoꝝding to that,
that is saide. Remember the ende
and thou shalt not sinne. This is
the exposition of Origine.

**A p̄ieste
cominge
to the au-
tare with
belles.**

EVTRA. There was a p̄ieste
sence youre sacred masse did come
by again which did in this point
expresse most perfectly the highe
p̄iest of þ old law. For being co-
pelled

Purgatorie. Fo. 59.

pelled by his paryshe to say masse
whether he woulde or not, he did
tye a great many belles about his
legges. When he had put on his
maskinge roobes, and was come
to the aulter, he dyd call the clerke
vnto him, whome he had made of
his counsel afoze, and did bid him,
y about the eleuatiō time, he shuld
playe a mozikke daunce. All the
residue of the masse, I meane, tyll
he came passe his memento, he was
vengeable solempne, & loked as
pontificallie as a pope, but whē
he should lifte vp his little pretie
round God. And the clerke began
lustely to play vpon the Organs,
about went my gentilmā streight
leapinge, dauncinge, and shaking
his belles. And as he was fet-
ching his friskes aboute, he she-
wed vnto thē his white god, whō
he bore in his hande saying. Here
he is: There he is. Who wil say
that this mannes doing was not
moze anſwerable to the shadowes

The huntinge of

of the old lawe, than all that yonge
devoute priestes be wonte to do?
But in good earnest, I wold wish
that your shaven generation,
shoulde folowe the Godly expo-
sition of that holpe father Origi-
ne, and that they would consider
that sith the time of ceremonies is
past we have no neede of their be-
lles, for to represent that unto vs,
that was prefigured by y^e highe
prieste, and his apparell: But
that in the steede of the figures
and shadowes, they ought to mi-
nister unto vs the veritye of the
thinges that were prefigured,
folowinge the example of Christ,
and of his Apostles. Elles if they
wyl deteine and kepe vs still in y^e
shadowes and figures, were it not
better that they shuld folow those
that God hath set fourth by Moyses
in his holy law, thā to fource out
everye day new as they do? For, I
am sure, that they can find out no
better, than the spirit of God
hathe

We have
no neede of
belles, for
too repre-
sent unto
vs y^e prea-
ching of
Gods
woorde,
but we
have neede
of y^e prea-
ching it
selve.

Purgatorie. fo. 60^r

bathe set fourth alreadye.

PHILADE. If they shuld cause
their belles to be rung, for to
make the people to come together
for to heare the worde of God, or
when anye bodye is deade, for to
warne all men of the syppernesse,
infirmitye and weaknesse of this
mortal life, and for to preach vnto
the the iudgemente of God and
how euery man ought to prepare
him selfe vnto death, confirminge
them in the hope of the resurrec-
tion & declaringe vnto them, y^e the

whetherfor
the belles
myghte
serue.

blonde of our saulour Iesu Christ. The blond
is the true Purgatorye y^e of soules, of our pa-
and that there is none other or viour Je-
if they shoulde tolle theyr belles su Christ
(as they dyd in good kynge Ed. is y^e onely
wardes dayes) when any bodye purgato-
is drawinge to his ende, and de- rie of the
partinge out of this worlde, for soule.

to cause all menne to praye vnto
God for him, y^e of his accustomed
goodnesse and mercye, he should
touchelase too receaue him vnto

A. liii.

his

The huntinge of

his mercye, fo2geuinge him al his
sinnes: bothe their ringinge and
singing shuld haue better appea-
rance, and should be moze con-
fozmable to the aunciente catho-
licke church. But al that they do,
is fo2 to brynge the peopell vnto
supersticion, and to confirme the
in the opinion of Purgato2y, ma-
king the to pray y fo2 dead with-
oute anye expresse comaundemēte
o2 wo2de of God.

EVTRA. The daylye experience
dothe teache vs no lesse.

ALBION. If ye had readde dili-
gently the old and auncient wri-
ters, ye should haue learned that
the belles are rung in processions
and funeralles, & in other doings
of the church, fo2 to fraye the de-
uyls away. Fo2 as they witnesse
and testefye in their writings,
they be the trumpets of the mili-
taunte church, the deuyl being
no lesse affrayed of them, than a
cruell Tyzaunt is wonte to be af-
frayed

Obiect. 16.
Durand. in
ratio diui.
offici. li.
ru. de camp.
li. 4.

Purgatorie. Fo. 62

trayed of the trumpets, and d20. *ru. de acces*
meslades of a mightye o2 pyp^r. *su. pon. ad*
saunte p2ince that cometh against *altare.*
him, fo2 to disconsife him. There
foze we oughte not to doubte but
that they haue as much power to **Euen as**
d2ure awaye deuylles from about **much.**
the deade corpes, and bodles, as
holy water bath, specially syth
that they be baptyzed, halowed, &
Chrystenened. But such thinges ye
wyl not marke no2 vnderstande.

PHIL A. If yonge chylzen, o2 **Answer**
some olde doting women shuld
speake suche thinges, men wold
but laughe at it. But is it not
a greate shame fo2 suche menne
as wyl be coumpted the pylours
of the Chrystiane faythe to sounge
and inuente suche beggerlye and
chyldeyshe diuinitye?

It hathe bene alredye suffy-
cyentelye shewed in oure com-
muncation and talke that wee
hadde yesterdays of holpe water,
and holpe brende, that the deade
bodles

The huntinge of

boddes of the faithfull are no more
in the power of the deuyll, than
their soules & spirites are: There-
fore, I haue no neede to take any
more payne for to proue that the
deuylls neede not to be kepte of,
or to be dyuyn a waye eyther by
holye water, or by the ringinge
of theyr coniuured belles, from the.
For, that wer to do a thing twise.
If your faithfull guydes then, wil
be taken for true ministers, and
pastours of the church; let them
arme the liuing, with the bucklar
and shylde of faythe, and weapon
them, with the sweard of the spi-
rite which is Gods word that thei
may valiauntly defend the selues
againste the deuyll, and put him
to flighte, whylles they be yet
here in the place of battaile. For
these are the true armoures and
weaponnes, that the deuyll doth
feare, and that Saint Paule doth
minister vnto y^e Christian knight.
Whiche, if hee dothe behaue
him

Ephe. 6.
What be
the armour
of a Chri-
stian.
knight.

Purgatorie. Jo. 62

him selfe valiantlye here in this
worlde, and ouerthrow bys ene-
mies needethe not too feare him
after this life, wher he shall both
body and soule be in the safegard
and protection of his grand capt. **Phil. 3.**
false our saviours Iesu Chyiste,
who hath not onely redymed our
soules by his bitter death and pas-
sion, but also with his blood hath
sanctified our bodies, to be made **De. 34. Iud.**
conforme and like vnto his most
glorious body, which he did raise
again from the dead. Thinke ye
then that he will suffer them to
be in y^e power of wicked spirittes.
God wold rather burye them him-
selfe, as he did the body of Moses,
or send his angelles to fight for
them, than permitte anye such
thinge. **The tro.**
Howeuer the trumpet that ought
to blowe oute, in the myllytaunt
churche, is the woorde of God
and the gospell of his sonne Iesu
Chyiste.

The huntinge of

CURAPCLUS. *pen*

The bel, but that trompette is put to silēce
les be the that the trompets of Antichriste,
trompet, belles and Backepypes maye be
tes of An. hearde to please the eares of the
techrift. foolishhe and ignoraunte people,

whiche is alwayes geuen to such
bayne toyes and gugas: And that
they might make them to beleue
there is a vègeable holinesse in
ringinge of theym, whether they
ring for the quicke or for the dead
they haue not bene ashamed too
minister, baptisme vnto their sou

Baptisig dinge bzaile, whiche hath no lyfe,
of belles. thus mosse vngodly blaspheming

the holy institution and ordinaūce
of our sauoure Jesu Christe, who
Seale. hath ordayned baptisme for a seal
of his saythfull congregation and
people.

DDJMS. Why maye
not they christene their belles, as
well as a certayn byshop of Lon
don dyd Christen a cete, or as a
certayne good felowes lackynge
meate,

Purgatory. fo. 63.

meate, in the tyme of Lent, dydde baptysse a Calfe, calling it a seale of the: The one doeth in a maner stande with as good reason, as the other.

EXEMPLE. Howsoever they can glosse þ matter, this is a playne mockinge of Chryste & of his holy institutiō of baptysme. The bap But who doeth most see, that thei tizinge of haue borowed of the heathen this belles, as maner of baptysing of their belles it is most It is moste true in dede, that the blasphemous paynymes hath no bels as your mous apyettes haue, but they had trom gainste þ pettes & shalmes in steede of them; baptysme as it hath ben alreadye touched. of þ chri And because that they were wont stans, so to occuppe theym in funeralles, is it bozo they dyd vse to purifie and halow wed of þ them, at the feast of Minerva, cal. paynyled Quinquatria, & at a certayne mes and feast of Vulcane, as Ouide, *festus Pom* heathen. peius, and Varro do testifie. They did in a maner the lyke with them, þ the ppyettes do with their belles.

The

The hunting of

Out. fasto. The Painimes called those daies
li. 21 **Tubilustrium**, that is to saye, the
 purifying and halowing of trom-
 pets.

D I D I. I remember nowe by the
Durand. in occasion of your talke, two things
ratio. diui. that I haue harde in sermons.

offi. li. 1. The one is, that vppon the hygge
Sub decā castles (and this wholsom doctrine
pa Good did the preacher, being out of du-
 ly diuinitie rand) the belles must be rōg most
 tie.

Solemnely of all, for to wake dion
Leui. 10. 21 kardes out of slepe.

The other
 thing, is touching the priests, y is
 to saye, how the hygh bishop and
 priests were forbiddē of God, to go
 to the burings, or to come nere to
 the dead co2ps, excepte it were of
 theire fathers & mothers, or of the
 next kynnesfolkes, whiche yet the
 hygh priest was not permitted to
 do. And here vpo he did gather y

Faythful true ministers and pastozs of the
 ministers church, ought not to occupye the
 oughte to selues about burings & funerals,
 be like vn but that they oughte too be lyke
 bute

Purgatory. Fo. 64.

unto good and konning phisicians, to good &
whiche helpe & succoure men as konning
long as they be a lyue, & do al that phisicians.
they can to kepe them in healthe,
or if they be sicke to heale thē, but
after thei be ones dead, they myde
no more with thē. For, why: they
can no more minister medecines
vnto them nor succour thē, in like
maner sayed he (but this doctrine,
as he declared him selfe, he hadde
not learned of durande but of
holy Ghoste) the true and faythful
ministers of the churche of Christ
must exhorste, rebuke and comfort
men, & with the wholesome doctrine
of the scriptures, whyles they be
yet a lyue, and haue tyme of repen
taunce and amendement of lyfe,
and if they chaunce to be soulesicke
they ought to minister vnto them,
the salue of Gods worde, but whē
they be ones departed, they haue
no more to do with thē, thā other
Christians haue.

ALB.

The hunting of

Obiect. 17. **ALBION.** That the same, that ye haue brought of the priestes of the lawe, was done in figures. But nowe y we are no more vnder the shadowes and figures of the lawe, oure priestes are not subject to suche traditions.

Answer **PHILE.** I do graunt that vnto you. Agayne I do not denye but that the priestes maye be at buringes and funerallcs, as other ch2istians: I do not deny I saye, but that y true ministers of Gods wo2de maye be there p2esent, so y it be done, without superstition & Idolatrie, but rather so2 the edifyinge and comfozte of the liuinge. Fo2, to be there p2esente as youte popish priestes are wonte to be, it is a thinge clene contrarie vnto y scriptures, which do playnely testifie and declare that the priestes of y people of God, did neuer medel w the dead, no2 make prayers so2 them. And although they were vnder the shadowes and figures
of

Purgatory. Fol. 65.

of the lawe, and in the tyme of sacrifices, which now are abolished by Chyste, yet we do not reade, y^e euer thei did offer sacrifices for y^e dead, or that they were commaunded to do any such thing. And shal our ministrers serue for none other thinge in a maner but for to be occuppyed about the dead?

In y^e olde law no sacrifices were appointed to be offered for y^e deade.

E A T R A. Yet, it shoulde be better for vs to hyre ministrers and mourners, as the auncient Jewes did, than to kepe at our owncostes and charges, so maye go rebellid prestes: for, we should not be compell too geue them money, but when we shoulde set theym a worke, and yet they shoulde do vs as good seruice, as thei, that we be fayne to kepe all the yere longe, with no small charges and expences.

P H I L A L C. We maye iustely thinke that Moses did by y^e sprete of God foresee, the maner y^e is now vsed in the popische church

L. i.

ton

The hunting of

touching buringes and funerals, when he did forbide the priestes to be present at them. And verely when I thinke vpon it, I do not a litel mervayle, why your priestes, which are so diligent obseruers of the Jewishe ceremonies, and haue fylled all the Chrestiane religion with them, haue not in this point folowed the priestes of y^e old lawe, as well as they haue done in many other thinges, which haue not the lyke apperaunce, as this hath.

EVTRAPELVS. Why shoulde ye mervayll at it: for, any mā mai easely se the cause why they haue not done it. If this ceremonie shoulde bringe them as good gaignes, as the other do, or if thei had as good wages for to be alwaye from the funeralles, as they haue for to be present at them: I warrebe gaigne raunt you, they wold not greatly full vnto care for them.

The popish priestes do follow their ceremonies of y^e old lawe, be gaignfull vnto them,

ALBION. But yet ye can not

Purgatory. Fo. 60

nor denye but that Aarō y hygne *Obiect. 18.*
prieſte dyd ſtande betweene the *ſūme. 16*
deade and them, that were alieue.

This place do he manifeſtly de-
clare and teſteſye, that th hygne
prieſte hym ſelf had ſomewhat too
do with the dead.

PHILALETHES. If your **Answer**
ſayth all guydes, wolde conſidze
and weyghe the circumſtaunces
of that place, thei would be aſha-
med too alledge it, for too proue
thereby the prayinge for the dead
oz that prieſts ought to be at their
funeralles, for too offer ſacrifices
for them. For, in theſame Chapi-
ter, which is the. xvi. of Numeri,
inuentiō is made expreſſely, that
there was wrath gone out from y
Lorde, and as plague alreadye
begon among y people: & therfore
Moſes commaunded Aaron to take
his ceſer, and to go quickly vnto
the congregaciō for to make at-
tonement for them. That Aaron
then did ſtande betwene the dead,

h. ii.

and

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and them that were a lyue, it was not for to praye for them, but it was for to staye the plague, & for to stoppe the vengeance of God, that it should go no farther, being in this pointe, as in many other a liuely figure of oure sauour Iesu

Aaron Christ, who is the onely mediator was a figure of Christe. betwixt God and man, for to pacifie his wrath, and for to helpe them that are in leopardeye. Let any man reade the place, and he shall finde it to be so, as I saye.

A comig **ALBION.** All this whyle again, to yet haue I not hearde why y^e ancient Jewes did obserue and keepe hzoses au certayn dayes for to ende & finishe tozitie, y^e their funeralles, and their mourning also, of the which dayes, S. Ambrose did speake in the place, that I haue alledged.

PHILALE. I haue already answered you, that this was not done of any superstition, or for any holynesse, that they thoughte to be in the number of the dayes.
But

But all that they did was don foꝛ
a certayn honestie, and decent co-
meignes, that ought to be monge
the people of God. Foꝛ they hadde
no expresse law, noꝛ yet commaũ-
dement, that did bynde them vnto
suche fashions oꝛ maners of doing:
And although they had hadde ex-
presse commaundement foꝛ it, as
they hadde foꝛ their other lawes,
both ceremoniall and iudicial: yet
should we not therfoꝛe be bounde
vnto theym, no moꝛe than we are
bounde at this pꝛesent houre to y
other, eyther ceremoniall oꝛ iudi-
ciall lawes, but should, accoꝛding
to the doctrine of the Apostels,
abyde and remayne styll in y free-
dome and libertie, that Chꝛist our
saviour, did call vs vnto. Marke
ye now this: If we be deliuered
from the yoke and burdone of the
ceremoniall lawes, whiche God
hym self hath setfoꝛth and comaũ-
ded: How muche moꝛe oughte we
to be free, & too stande in the same

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libertie, that he had left vnto hys people, that was yet vnder the seruitude and boundage of y^e lawe:

EVTRAPELVS. No man is able to saye against that.

PMILALE. Therfore, I do iudge that the Israelites, did kepe this custome and maner of doinge among them selues for the causes that Iosephus doeth alledge, speaking of Moyses after this manner: he hath also made a prouision for the funeralles of the dead, to y^e ende that they should not make to coste

*Iosephus
contra
apoc. li. 2.*

Lawes y^e erequies, nor buylde to sumptuous sepulchres, but commaunded that the householde and familie of hym that was dead, should fynde and minister suche thinges as were necessary for to beare him vnto hys graue that was departed, he hath also ordeyned, as a lawfull thinge, that they y^e were alyne, shoulde assemble them selues together, when any body was

dead

Purgatory. Fol. 68.

deade and mourne for hym. Moreover he did bidde, that the householde and familie of the deade, shoulde be purified after the funeralles or buringe.

Althoughe we doe not fynde all these wordes of Iosephus so expressed and set forth in the booke of Moyses, as he hath spoken them, I meane Iosephus: yet syth that he was a Jewe hym self, and a man of great learninge, beyng well seene in all the customes of the Jewes: it is not to be thought that he was ignoraunt in thinges that did belonge vnto the funeralles of his people, or that he dyd not knowe the causes, wherefore suche fashions & ceremonies were used. But he maketh no mention no more than Moyses, that they offered any sacrifices for the health and saluation of the soules departed, or that they dyd caste vppon the deade corpes any of the same

R. liii.

holy

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Holy wa any of the same holy water, þ they
 ter made made of the ashes of a yong colw:
 of the af. For, it was ordayned for to pure
 shes of a fye the lyuing and not the deade.
 yōg colw. But he doeth onely writte, that it
 Nume. 19. was appointed, instituted and ord

deyned, that the housholde and fam
 milye of the dead, should after the
 byring and funeralles be purified
 I meane, such as had ben present
 at the funeralles, or had touched þ
 deadde cozps. It was ordyned (I
 saye) that they should be purifyed
 by the ceremonies that God had
 commaunded in his lawe, and spe
 cially w the water that was made
 of the ashes of a yōg colwe: which
 as it hath ben declared alredye in
 our talke of holy water, was a fi
 gure of the blond of our sauoure
 Jesu Chzist, wherby we are pour
 ged from our synnes, and whiche
 had perfourmed the thinge, that þ
 water and ashes of the yōg colwe
 could neuer do. Therfor, we haue
 no moze nede of such ceremonies,

sythe

Heb. 9.

Purgatory. Jo. 69.

sythe y they be fulfilled by Christ:
much lesse y we should haue nede
of any new toyces and gugas con-
terfayted & inuented of men with-
out oꝝ against Gods woꝛdc.

ALBION. Wherefoze then
did mourning, and all the funeral
ceremonies serue?

P H I L A C. The mour-
ninge, and funerall ceremonies, y **Wherefoz**
the Iewes did vse about their dead mournig
had two respects. ffirst & foremost and fune-
suche fashions were vsed, soꝝ too rall cere-
declare and signifie, that the peo- monies
ple of God, was not lyke vntoo did serue,
those Barbarouse nations & peo-
ples, that we haue spoken of al-
ready, whiche did no moze esteeme
the dead bodyes of me, yea, of their
owne parentes, frēdes & kynnes-
folkes, than the deadde carryne of
brute beastes. Secondely, as God
would in no wise haue his people
to folow those barbarouse & cruell
nations, so woulde he not haue y
vyce to reygne among them, that

k. v.

dyd

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did communely raygne emōg the
 other Wapnymes, whiche was: y
 they did too muche errede in their
 mourninge, ceremonies, supersti-
 tion, and Idolatrie, and also in
 the coste that they made about the
 deadde in their funeralles, lest
 they should at length, by proceſſe of
 tyme, falle in to lyke abhominat-
 tions. Welsydes all this they dyd
 vse manye vnsemyly thinges, for
 some of them, did shane of y haizes
 of their heads, & their beardes also
 when they mourned; as Herodo-
 tus doeth testifie of the Egypťians;
 some again, did cut them selves w
 knyues & lacyers tyll the bloud fo-
 lowed on them, which thing they
 did in the honoꝝ of the dead, & to de-
 clare their grief, as the pꝛiestes of
 Baal did, pꝛaying vnto their god,
 and the pꝛiestes of the goddesse Cy-
 bele lyke wise, y folowed them in
 this point. Many did vse to pꝛinte
 markes in their bodyes by greate
 superstitiō, which thinges y Lord
 dyd

Herodot. in

Enter.

Theode.

in Lcui. 19.

3. re. 18.

Baruch. 6.

Spule. de

asin. 4. re. 10

li. ii.

Lcui. 19. 21

Purgatorie fol. 70.

did most earnestly forbid his people in the booke of Leviticus. And therefore, the patriarches & prophetes, being godly wise, & lead with the spire of God, did invent a good mean, for to put away those vniuersally vyces, & outrageous excesse, that was committed on bothe sydes emög the Paynymes & Heathen.

EVTRA. I do not doubt, but that saint Ambrose had a respecte to such honestie & modestye, when in the funeralles sermon, y^e he made for Theodosius, y^e Emperour, he did speake of the dayes, y^e the auncient Israelites, did obserue & kepe in their obsequies & funerals not for to induce or bringe thereby the Chyristia people vnto Jewelthe fashions, but to make the rather to folow the exāple of the holy patriarches & prophetes, thā y^e exāple of the Paynymes and Heathen.

PHIL A. We maye easely perceyue that, by his owne wordes, withoute seekinge any farther glose or interpretacion. For y^e first
and

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and foremost, he doeth not exhort the people, too praye for the soule of Theodosius: but doeth manifestly testifie, that he holdeth him for saued, affirming many times, that his soule is in rest, in glorious light, and in felicitie with his saviour Iesu Christ. Again he teacheth most the people to praye or make any intercession vnto hym, although he helde hym alreedy for a saint in the kyngdome of God: but warned the to paye that vnto the chylde, that they did of duety, owe vnto the father, declaring, & they did owe hym more after his death, than they did, whē he was yet alive.

object. 19.

ALBION. How could they haue acquitted theym selues toward hym, except they might haue prayed, done almose dedes, and cause masses, and trentalles to be sayed for the health of his soule? Doeth not this agree well, with the scripture that saith: Be liberal

Eccle. 7.

rall

Purgatorie fol. 71.

call vnto all men liuinge, yet let
not to do good, euen to them that
are dead: How can we doe good
vnto the deade, or how can we ac-
quyte our selues towarde them,
I praye you, if ye take awaye the

Answer

PHILALETHES. If ye
had suffred me a while, I would
haue tolde you, what meane thys
holy father, did shew vnto the peo-
ple, wherby they mighte haue ac-
quyted them selues towardees for
boiteous a prince, after his death:
But sith that ye haue interrupted
me, aledginge Iesus the sonne of
Sizach, for your self, I shalbe faine
to shew, what it is to do good vnto
the dead, and what the scripture
meaneth by the liberalitie that is
or maye be shewed vnto them, by
the liuing. We learne in the scrip-
tures, that there be. ii. manner of
wayes for to do good vnto y^e dead.

The

The huntinge of

Tobie. 7.

The first is, to burie them decently according to the ordinaunce & institution of the Lorde, wherof we haue already spoken sufficiently afoze. So we reade y^e Tobye was very diligent in buryng of y^e dead but in all y^e whole hystorie, we shal not fynde, that he made any prayers for them, or that he caused any sacrifices to be offered for the saluation of their soules.

Obiect. 20
Tobie. 4.

ALBION. No: doeth not he geue a comaundement to his sonne saying: Set thy bread & wyne vpon the buriall of the righteous?

My gentel men do expounde thys of the almofes, wherwith y^e poore are refreshed, to the end, that they should praye for the soules departed.

Answer

PHILAS. If we wold folow y^e exposition of your faithfull guydes, we shoulde corrupte, deprauate, and waste all the scriptures, for too make them too serue for the mayntenance of Antechristes kingdom.

Purgatory. Fo. 72.

done. I saye, as I sayd afoze, that in all Tobya's booke, no mention at all is made of prayinge for the dead. no2 yet of oblations and sacrifices for the soules departed.

For, if he had gone about by these wordes, that ye haue alledged, to commaunde anye suche thing to be done by his sonne, & he woulde rather haue:bidden hym, to set his breade vpon the sepulchre of the synner, than vpon the buriall of the righteous. For, synners haue moze nede of prayers, than y^e righteous haue, whose soules, as the wyse man doeth testefie, are in y^e handes of God, and no payne shal touche them. But he geueth a contrarye commaundemente: for he sayeth: And do not eat and drinke therof with the sinners whiche is yet better expessed in the Greke, where it is writte on this maner: Pour thy breade & wyne vpo y^e sepulchres or graues of y^e righteous & geue not therof vnto y^e synners.

CALIA

Sapient. 3.

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EVTRAPELVS. If the simple and ignoraunt people woulde folow the counsell of Tobye, they shoulde not then in their funeralles make suche feastes and bāketes vnto the popish priestes, sythe that he forbiddeth them to geue of their bzead & wyne vnto þe wicked skiners, for, ther is no people vpon the earth of moze deuelysh and ab-

The true hominable lyfe than they are, or
expositiō that do moze wickedlye abuse the
of Tobis giftes of God than they do.

es woꝝds.

PHILALETHES. The exposition of these woꝝdes, doth depende of that, that goeth before. For, sythe that he had geuen a cōmaundement of almoses & deedes of charitie, it is without al doubt that he did in this place recomēde aboue al other, the righteouse and saythhfull, as saint Paul did the, that were of the household of faith. But now there be many wayes, how we maye poure our bzeade & wyne, vpon þe sepulchres & graues of the

How ma
ny wales
we maye

Purgatory. Fo. 73.

of the righteous. The fyrst is whē poure out
we burye them honestly, as Noble breade &
did, sparing nothing that is neces. wine vpo
farie for their burialles. For, the the gra,
Hebrewes by breade and wyne do ues of h
vnderstande all maner of thinges, righte,
that man hath nede of, tyll he be oug.
brought into his graue. and layd
vp in the house of the lyuinge.

The seconde is, when we do help
our pooze bretherne, not suffring
thē to dye, nor too come into their
graue for lacke of succour at oure
handes. For, if we do otherwise, h
is to saye, if we do not feede them,
but suffer thē to perishe for lacke of
sustenance, we do kyll them, and
their blood shalbe required at our
hādes befoze the righteous iudge,
that imputed all too be done vnto
hym, h is done to one of his pooze
nedy members.

The thyrde is when we do ayde &
succoure the chylozen, frendes and
kynnesfolkes of the dead. When
do we in verie dedee breake oure
L. i. bread,

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breade, and poure our wyne vpon
their sepulchres, & graues. This
is the seconde waye (that the scrip-
ture teacheth vs) how we may do
good and declare oure liberalitie
towards the deade, of the whiche
waye & maner of doing good, vnto
the dead, that good olde vertuous
Kuth. i. wgmā Moemi doeth speake, whe-
she sayeth vnto Kuth, and too her
other daughter in lawe: The lord
deale as kyndelye with you, as ye
haue dealt with the dead. She had
here no respect vnto the prayers &
sacrifices, that they had made for
the dead (for none had they made)
but vnto the kyndnesse y they had
shewed vnto her, beyng y mother
mercy & of those dead, y she spake of there:
kindnesse. Wherby the holy scriptures do suf-
ficiently instructe vs, what mercede
we ought to shewe vnto the departed, & what good dedes God
doeth requyre of vs for them. The
prayers and oblations that Kuth,
that good wyddowe did make for
her

Purgatory. Fo. 74.

her housbande, that was deadde, and obla-
tions & were that she kept company with Ruth ma-
Poemi, her housbandes mother, de for hyz
who was a pooze desolate wydow housbād.
beinge destituted both of her hus-
bande, and of her. ii. sonnes, that
she had bzoughte with her in to a
straunge conntrey, farre from all
her frendes & kynnesfolkes. Here
did she comfort & kepe with the la-
bour of her one handes, leuinge &
seruing her, in hyz oldz age, as she
wold haue done her owne mother.
The like may be sayed of Booz, of
whom Poemi doeth also speake Ruth. 2.
on this maner: Blessed be he, for
he ceaseth not to do thesame good-
nesse vnto y dead, that he did vnto
the lyuing, meaning therby, y as
longe as her housbād & her. ii. son-
nes were alyue, he was alwayes
fredely vnto them, helped and suc-
coured them in all their necessy-
ties: which fredely affectiō & loue
he did also kepe to wards thē after
they were deadde, and departed.

L. ii.

And

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And because that after their death they had no more nede of his help he did declare the same loue towardes their wyddowes, that is to say Boemi and her daughter in law, of whome he had pytye and compassion, and soz their sakes, applyd and assisted them both with body and goodes, in so much that he did marie that poore desolate wydow Ruth the Moabite, which was afterwards the graundmother of kyng Dauid, and is reherced with her husband Booz in the Genealogie of our saviour Iesu Christ. Wherby we maye vnderstande & knowe, howe pleasaut and acceptable the woorkes of them bothe was vnto God, what remembraunce we ought to haue, of the deade, & what kyndnesse y^e Lord will haue vs to shewe towardes them.

DIDIMVS. I do much better allowe, that suche kinde of almosenes shoulde be done vnto the poore widdowes and fatherlesse childre.
than

Math. 1.

Purgatory. Fol. 75.

than to take awaye their goodes,
and to make them to spende that
littell that they haue about þ dead
whiche haue no nede of such bayn
and idell expences: or to go about
to make them harlottes & bawdes
of their owne chyl dren.

PHILALETHES. Accoꝝ
dinge to the sayinge of the blessed **What is**
Apostell saint James. To blyste **a pure &**
the fatherlesse and wydowes in **vn-dest.**
their aduersitie, is a pure and vn- **led reli-**
defiled religion befoze God: But **gion be-**
that, whiche Chrysostome doeth **foze God.**
writte of the goodnesse, that Da- **Jaco. 1.**
uid did shewe vnto Jonathas, and **Chryso.**
vnto his chyl dren after he was **in. 2.**
dead doeth well agree with thys. **Timo. 3.**
For, Dauid did thesame vnto Jo- **homi. 7.**
nathas chyl dren, that Booz bys
graundfather dyd vnto Noemi &
Ruth the Moabiter for the deaddes
sake. **Wheruppon** Chrysostome
doeth conclude on this wyse: I be-
seche you, that ye will kepe suche
amity and frendshippe towarde
L. iii. the

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the lyving and the dead. After the same maner, Sainct Ambrose, exhorteth the people, if they will acquyte them selues towarde their Emperour Theodosius, too haue bys yonge chyldre, whome he had left heyres of the Emperre, in woorthye estimation and reuerence, to ayde & assist them, & too declare no

Howe the people should acquyte themselves towarde their father, whylles he was yet alyue among them. On the other syde he doeth comfort the chyldren, and in especiall.

HONORIVS. Who lamented peroure, because that he might not accompanye the other parte of his fathers bodye, that was caried too Constantinople there to be buryed, as they were wont to do wth greate Emperours & kinges. There he doeth not exhorthe the chyldre to praye for their fathers soule, no yet too make any oblatiōs for him, which thing he wold not haue left behynd if he had thought of the prayers & good

Purgatory. Fol. 76.

good dedes of yliuing might haue
helped the soules departed. But y
ye may yet learn moze perfectly, y
saint Ambrose was neuer of y opi
nion, ye shal hear, what he saith
in an other place. These are hys
wordes: *David tanquā peregrinus ad il
lam sanctorū cōmunem omnium patriā fe
stinabat: petens pro huius cōmorationis
inquinamento remitti sibi peccata prius
quam discederet de vita. Qui enim hic nō
acceperit remissionē peccatorum, illic nō
erit. Non erit autē quia vitā eternam,
nō potuerit peruenire. quia Vita eterna
remissio peccatorum est.* What is to sai
David at a pylgryme and straun
ger made haste vnto y cōmune cō
trey of all saints, desiringe soz the
fylthye infection of his taryinge
here to haue his synnes forgeuen
vnto hym, afoze he shoulde go out
of this lyfe. For he that doeth not
receyue here forgeuenesse of hys
synnes, shall not be there.

But he shal not be there, that can
not come vnto lyfe euerlastyng.

L, lili.

For,

*Ambrosius.
li. de bone
mortis. ca. 2*

The hunting of

For life everlasting is remission & forgiveness of synnes. Do not these wordes teache vs sufficiētly, that except our offences be forgiven vs, alsoe we goo oute of this worlde, we can not be saued: And agayn, that if we receiue here forgiveness of our synnes throughte sayth in the bloude of our sauiour Iesu Christ we haue lyfe everlastinge, whiche he called nothinge els but free remission and forgiveness of our synnes: What other thinge doeth oure sauioure Iesus Christe meane when he sayeth:

Jo. 5.

Verely verely I saye vnto you, he that heareth my woorde and beleueth in hym, that hath sente me, hath lyfe everlasting, he shall not come in to iudgement or condemnation, but is passed from deathe to lyfe: And the blessed Apostel S. Paull: There is no cōdemnation (sayeth he) vnto them that are in Christe Iesu, whiche walke not

Rom. 8.

Obiect. 21.

after the flesh, but after y^e spirite.

Albion.

Purgatorie fol. 77.

ALBION. All this maketh nothing against vs. For, we doe confesse, that they that be in purgatorie, haue the fautes of their synnes forgiven them, and are assured neuer to be condemned, but to haue lyfe euerlasting, after y they haue made satisfaction for theyr synnes, which thing must be done in the fyre of purgatorie.

EVTRA. This doctrine semeth Answer vnto me altogether repugnant vnto, that they singe commonly in their masses of Requiem, saying: **Apoc. 14.** Euen so sayeth the spirite, y they maye reste frome their laboures, speakinge there of them, that dye in the Lorde. Merely if after my soze labour that I haue taken all the daye longe, I should be compelled to enter in to a whote burnig fornaece there to lye all night. I assure you, that I wold not be very hastye to go to bedde.

WJWJ. That were not for to reste fro his labours, which thing
L. v. the

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the spirite of God doeth promise vnto all them, that dye in y^e faith of our saulour Iesu Ch^rist, but rather after the tolerable labours of this lyfe, too enter into intollerable paynes and tozments.

PHIL A. We must marke besides, brother Albion, that if there were suche punishment, ther must be also a iudgement and condemnation, but Ch^rist him self sayeth that he that beleueth in hym, as he hath life euerlasting, so he shal not come in to iudgement, but is alreadye passed fro death to lyfe. Again we haue hearde that saint Paull doeth w^ritte, that there is no condemnation too theym, that bee in Ch^riste Iesu. Nozeouer I can not see, howe we can make their opinion to agre with so many goodly promises of God, made by his prophetes and in all his holy scriptures, noz yet with y^e, y^e your priests be wont to sing in the prose or sequence, for the dead, which beginneth:

Purgatorie Fol. 78.

neth: *Dies ira, dies illa, soluet seclum in* the prose
fauilla, teste David cum Sihylla. &c. of sequēce
 in it they haue these verses: for dead

O king of magestie greatly to be
 dzeadde.

That all faithfull soules by grace
 doste saue

Deltuer me freli both liuig & dead

O fountayn of pittie this mercy I
 craue.

Here do thei plainly cōfesse, y we
 are saued by y grace of God, vsing Ro. 3. 4. u
 this aduerbe gratis, which signifi Ephe. 2.
 eth frely, & for naught. Wherunto Gala. 2.
 doeth agre y testimonte of s. Paul
 which saith: We are saued & iusti-
 fied by grace: It is not the by our
 merites & satisfactiōs, for then gra-
 ce should be no grace. But I mer-
 uayll howe this good wooorde dyd
 escape them. EVTR A. I thinke y
 thesame is happened because of y
 rythme, y all might fall & ende in
 atis, for this is the beginninge of
 the verse.

Rex tremendæ maiestatis, And for to
 make al to come in atis they haue
 added. Duf

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*Qui saluandos, saluos gratis
Salua me fons pietatis.*

Eze. 18.

Esay. 43.

God for we repente from the bottome of
geneth vs oure hearts he wyl put our wic-
kednes out of remembraunce,
own sake or remember them no moze: But
on^{ly} not how coulde he punishe them, ex-
because of cepte he should remember them,
our satisf. and
sactions.

P H I L A L C. How ca these
satisfactions agree with that, that
the p^{ro}phet Ezechiel saith: At
what time so euer a synner dothe
repente him of his synnes from y
bottome of his heart: I will put
al his wickednesse oute of my re-
memb^{ra}unce, saith the L^ord: A-
gaine, father Esaye doth crye out
in the name and personne of the
L^ord sayinge: I am he, I am he,
that taketh away thy synnes and
that for mine owne sake, and thy
wickednesse wyl I remember no
moze. If God should punishe our
synnes, after that he hath forgen^e
them, how shoulde his p^{ro}mise
stand, wher he p^{ro}miseth, that if

Purgatory. Fo. 79.

and beare them skyll in his mind: he saith also that he taketh a waile oure transgressions offences and sinnes for his owne sake: If he doth it for his owne sake, he doth it not because of our satisfactions.

Michea the prophet hath leste vn **Miche. 7.**

to vs by wrytinge likewise, that god wil cast al our wickednesse in

too the bottome of the sea: And **Psal. 103.**

Dauid, that hee wyll put oure sinnes as farre from vs, as the

East is from the West.

ABLION. Wherefore then **Obiectiō**

dyd God punysh Dauid after y

the faute was forgeuen hym, and **2. Sam 12. 15**

that so soze, that hee did dyspue **16. 17. 18.**

hym oute of hys kyngedome,

by hys owne sonne Absolon:

Wherefore, I saye, hathe he **The pu**

so punyshed and chastysed hym, nychment

after that hee hadde by Nathan of Dauid.

the prophet certysed hym of the

remysion and forgenesse of hys

synne:

PHILALE. When God did Answer

cha

The huntinge of

Why god chastise Dauid or now doeth cha-
did chasti- tice vs dayly, because of our syn-
ce Dauid nes: he doth it not so much, because
in thys of oure synnes, as for to admonish
woorde, and warne vs, that we should syn
thoughbe no more afterwardes. For, y^e pu-
he hadde nishment that we suffer, can not
forgeuen make the thinge vndone, that is
him hys done, nor yet is sufficient to reco-
synne, pence the faute, that is committed

The one
ly satisfac
tion for
synnes.

is none other satisfaction, but the
death and passion of our savioure
Jesu Christe onely, that he doeth
approue and allowe for sufficient.
For, if we should be put, to make
satisfaction for oure selues, wee
should be fayne to suffeyn & beare y^e
intollerable burden of the wrath
& iudgemēt of God: whiche if wee
were cōpelled to bear, wold break
all our shoulders, & dyne vs doone
in to

Purgatory. Fo. 80.

in to the botomlesse pytte of hell,
there for to be cuerlastingly puni-
shed with the wicked spirites and
diuelles. For, if the aungels could
not beare it, who of vs all shalbe **1. Pet. 2.**
able too beare it, whiche are but
wozmes of the earthe? And wher-
fore hath God our heauely father
sent his onely begotten sonne our **Jo. 1.**
sauiour Iesus Chyiste, but that he **Rom. 3.**
should bear y^e importable weyght
of Gods wraaths, and make satis-
faction for vs, therby to reconcy-
le vs vnto God, and to deliuer vs fro
his iudgement?

Syth then that God our moſte
bounteous father, hath receiued y^e
satisfaction of our sauioure Iesu
Chyist, whiche is moze than suffi-
ciente for vs all, he requireth no
moze satisfaction at our handes.
And although he requireth good
wozkes of vs, yet he requireth the
not for a satisfactiō: for, they be to
vnſufficient.

ALB. 1. Wherfore the docthe he
require

The huntinge of

requyre them: And wherfoze dooth he promise remission of synnes because of theym, and deliuerance from the plagues, that he is wont to treatene and sende by reason of our stubburne wickednes and abominable doinges:

Why god doeth require good woorkes of vs. PHILALE. Because that he requireth of vs a true repentance, and an vnfeygned amendement of lyfe, which can not be in vs, without a new obedience contrarie to the rebellion that was in vs afore.

Why god doeth promise a reward too good woorkes. And, soz to styre and moue vs better vnto thesame, and as if it were soz to geue vs a better courage: he doeth allure vs vntoo those good woorkes by gentyl and swete promises, performing that vnto vs, y he hath promised, not because y we haue deserued it by oure good woorkes, but because that he hath promised it, of his free wil & bounteous liberalitie. He doeth also require good woorkes of vs, soz a prayse and thanks geuinge, soz a

testimo-

Burgtoye. fol. 81.

testimonie of our sayth, and so2 to declare y we haue in remembzaunce, the benefites, that he hath mooste aboundauntely geuen vnto vs in his sonne Jesu Chziste, and so2 to moue oure bzetherne too laude, p2ayse, and magnifie him.

Therfoze, Chziste our sauloure sayth vnto his disciples: Let your **Matth. 5.** light so shyne befoze men, y they maye see your good woozkes, and glouise your father, that is in heauen. He doeth not saye, that ye maye by them make satisfaction so2 your sinnes, o2 deserue y kingdome of heauen and be iustified. For, the saythfull haue alreadye obteyned all thys, thzough saythe in our saulour Jesu Chziste, who is our wysedome, righteousnesse, redemption, and satisfaction, by **Ro. 3.** whose merite heauen is freely ge- **Gala. 23.** nen vnto vs. Therfoze, Saincte **1. Co2. 1.** Paule doeth call lyfe suerlasting, **Rom. 6.** the gylte and heritage of **GOD.** Therby we maye vnderstand that

p. 1.

we

The huntinge of

We do not deserue it by onre good woꝝkes, but that it is freelye geuen vnto vs by the meere liberality of God, as the heritage of the father is geuen vnto the chyldre, not because that he hath deserued it, but because that it pleaseth the father so, because that he loueth him, and is his childe, and wylle geue it vnto him freelye. Elles,

Ro. xi.

grace shuld be no grace, but a verye debte. One the contrary, whē

Ro. vi.

sainte Paule speaketh of eueryla-
stinge death, he dothe call it the

Eueryla-
sting death by, that man hath well deserued
is called it, & that he cā deserue none other
þ wages thing of his owne nature, and by al
oꝝreward his woꝝkes, if God shuld streighte
of sinne, & looke vpon him withoute Chꝛist,
why it is but that this rewarde is due vnto
so called. him, foꝝ the seruice, that he hath
done vnto the deuyl, the pꝛince
of this woꝝlde, euen as wages
be payde vnto a souldiour, foꝝ the
good seruyce, that he hath done
vnto

Purgatorie. fol. 82.

unto his captayne. We do see the
that the good works that are don
by the chyldren of God, and the
service that the aungelles do vn-
to him, doe come all too one ende,
that is to say, that he may be glo-
rified & his holy and blessed name
sanctified among men. As the au-
gelles then, do not serue God, for
to merite heauen thereby, wher-
of they be alreedy in possession, nor
yet for too make satisfaction for
their synnes, wherewith they be
in no wise infected: but onely for
the loue that they beare vnto god,
and the excedinge greale desyre,
that they haue to promote and set
fourthe his gloire: so the electe
and chosen people of god, seeke
none other thinge by theyr well
doynge, but that God maye be
glorified by them.

For, they are already washed &
clested fro their synnes by the bloud
of our sauour Iesu Christ, & haue
their harts purified through faith

P. ii.

The obe-
dience and
service of
the aungels
and the
works of
the chose
and electe
people of
god ou-
ght to be
don all to
one ende.

1 Cor. vi.
Apo. i.
Act. xv.
Jo. 13. 14.
Ro. viii.

in

The huntinge of

in him, and by the wooorde y they haue hearde of him, being already in possession of the kyngedome of heauen thzoughe hope, whiche is as sure and certayne of it, as if we had the thinge presentely, and as the very Angells be sure of that, that they haue. Therfore, saincte Paull sayeth that we are saved thzoughe hoope, and that Iesus Chyriste hath made vs to sit wyth hym aboue in the heauely places.

ALBION. But in y meane season, God doeth styl punish and chastice vs for our synnes.

PHILADE. When God doeth chastice vs in this world, it is because (as saincte Paull doeth wrytte to the Cozinthians) that he will not haue vs to perish wyth y wicked worlde, and also because y we are yet in the waye, & be able to receyue chastisement for amendment of our lyfe. But it is other wise, after that we be ones gone & departed out of this life, when we are

Rom. 8.
Ephe. 1.

Why god
doeth pu-
nish vs he-
re in this
worlde.

Purgatorie. fo. 83.

are out of the way already & can
no more empayze nor amēd. And
therefore, the Lord doeth chastice
vs here, as a moste bounteous fa-
ther, whiche beatech not his childe
with a rodde, so to haue therby a
recompence of the faute, that he
hath committed. For, the punish-
mente of the chylde, bringeth no
profit at all vnto the father. He
doeth not also beate hym rigorous-
lye, nor so any affection, that he
hath to reuenge hym self vpon hym.
For, he loueth his chylde, and the
fatherly loue, y^e he hath towarde
hym, maketh hym ready to so-
get the wronge and iniury that he
hath done vnto hym. Whiche
thinge is most manifestly declared
vnto vs, by the father of the prodi-
gall sonne.

The fa-
thers pu-
nishment
towards
the chylde.

Luc. 18.

ALBION. What needeth
then the father to chastice hym?

PHILALE. If the father knew,
that the wolde do no more so, or y^e
his other children, wolde take no

sp. iii.

bolde.

The huntinge of

boldenesse to do euell, if thei shuld see hym to escape unpunished for his faute, or that they wolde both of them lesse esteeme and regarde their offences, than they ought for to do, reputing synne to be no sin: I thinke that he wolde easely pardonne hym without punishment: but fearing lest he shuld fall again in to it, and abuse his greate patience and gentilnesse, he is compelled to beate and chastise hym, though he doeth it, in a maner against his will, and all to make hym to take better hede vnto hym selfe, and to be moze ware against an other tyme, that he fall not in to the same again, or in to some other greater offence, which thinge is not too be feared in them any moze, that by the callinge of God are departed out of this world.

Therefore, they can no moze receyue punishment, that shuld be vnto them for a chastisement, as is the correction of the father towarde

Purgatorie. fo. 84

wardes the chyldre for his amende
ment: But if there be punishment
it is rather for to shewe, the iuste
iudgement, and seueritie of God,
against vnrepentaunte synners, &
the reprobate, and for to manifest
his goodnesse and mercye, towar-
des his electe and chosen people.

God doeth in this point behaue
him selfe as a iudge, whiche con-
deneth a traytour, or a murtherer
or seme other wicked doer y^e hathe
deserued death, not thereby to ha-
ue a recompence him selfe, nor
yet they vnto whome he hath don
the iniurie and wronge:

But for to declare that he is a
iuste and righteous iudge, and for
to shewe the difference that is be-
twixte vertue and vice, and also
for to geue an example vnto o-
ther. For, what recompence
can they haue by hys deathe?

The iudge doeth it not neyther
for to make hym to walke moze
vpright.

Wherfor
serueth, y^e
punish-
ment in y^e
world to
come.

The pu-
nishment
of wicked
doers.

The huntinge of

uprightely afterwarde, syth that
he taketh awaye hys lyfe fro him,
but for to satisfie iustice & to main-
tayne righte, too the ende that all
men maye knowe, howe muche it
abayleth, to haue folowed vertue,
and shunned vice.

Abie. 23.

ALBION. Saye what ye wil
yet ye can not denye, but that al-
readye in Chrysostomes tyme, they
made a commemoration of the dead
in their masse, and prayed for the
healthe of the soules departed,
whiche custome as proceedinge
frome the tradition of the Apo-
stles, the aunciente fathers, dyd
alowe. Whiche thinge Chryso-
stome hym selfe dyd playnely testi-
fie, sayinge: It was not rashelye
and without a good cause establis-
hed and ordayned by the Apostles
that we shoulde make comemora-
tions of the dead, in the misteries,
that be ful of dread & of treblinge.
For, they know right well, if they
take a great profit of it. **Whē the**

people

Chrysosto.
Tom. 5. bo.
me. 69. ad
populum
Antiochi.

Purgatorie. Fo. 85.

people shalbe present, & y^e priestely
plenitude o^r perfection, & y^e redoub
ted sacrifice offered fo^rthe. and the
handes strey^thed abode, how can
it be, but that we should be hearde
of God, praying fo^r them? Wher
fo^re, doest thou call the poo^re, after
those thinges? And whye
doest thou exho^rte the priestes to
praye? Is it not, that the dead ma^y
passe fo^rth in to reste, & fynde the
iudge mo^re gentyll and fauoura
ble? What coulde be spokē mo^re **Answer**
playnly?

PHILALETHES. I cōfesse
that these be Chrysostomes woo^rdes: but where is the wo^rde of god
o^r any auncient & authentyke by
sto^re of the scriptures, y^e he doeth
b^ring fo^r to p^roue his sayinges to
be true? If (sayeth father Origene
speakinge of saincte Paull) suche
an Apostel, and who was so great
with God, dyd thynke that the au
to^ritie of hys sayinges dyd not suf
fise, except he shoulde shewe, that
Q. v. **all**

*Orige. in
epi. ad rom
cap. 3.*

The huntinge of

all that be sayd, was wzitten in the lawe and the pzophets: How much moze ought we, which are lesse of all, and nothinge in comparisō of him, to take hede and beware that when we teach, we do not setfourth our owne phancies, but the sentences and sayinges of the holye ghost: And Chzysostome hym selfe sayeth:

*Chriso. in.
21. Math.
Home. 41.*

Quicquid queritur ad salutem, totum iam impletum est in scripturis. That is too saye: What so euer is saughte vnto saluatiō, all the same is sette fourthe and fullye taughte in the scrip- tures. If then, prayinge for the deadde were necessarye vnto sal- uation: Crpzeesse mention there- of, shoulde be made in the scrip- tures and woozde of God, but we canne fynde no suche thyng

*Idem Homethere. Agayne in and other place
1. in epi. ad these be his verye woordes:*

Titum.

Omnia euangelium continet,
pzesentia et futura, honorem pie-
tatem

Purgatorie. fo. 86.

fatem, fidem, simul omnia pze-
dicationis verbo conclusit.

The gospell (sayeth he) doth con-
taine all things, both pzeſent and
to come, honoure godlyneſſe, faith,
to be ſhorte, he hath compzehe-
ded all thinges with the worde of
pzeaching. Doth not holy Chziſo-
ſtome, by theſe words, manifeſt-
lye declare, that the goſpell of our
Saviour Jeſu Chziſt, dothe con-
taine all maner of thinges, bothe
pzeſente, that is to ſaye, howe
we oughte to behaue oure ſelues,
here in thys pzeſente lyfe, towar-
des God and oure neighbour: and
alſo thinges to come, wherby he
doth vnderſtande the eſtate that
we ſhall bee in, after oure de-
partinge oute of this liſe: But
where doth the goſpel ſpeake one
ſote onely of pzeiers and oblatiōs
ſoz the dead? There we do learne,
that they that beleaue and are
baptized ſhalbe ſaued, and they
that beleue not ſhall be condēned.

There

The huntynge of

Mat. 7.

There we reade of the streighte
and narrow waye, þ̄ leadeth vnto
saluation, and of þ̄ wyde gate and
broad waye, that leadethe vnto
damnacion: Not one onely syllable
canne be founde there of anye
thyrd waye, or of any other estate
that we shalbe in besides saluatiō
and damnacion, after that we be
come to oure wayes ende. Which

Chryso. de thynge Chrysostome him selfe, in
Laza. concio his second sermon de Lazaro dothe
de secunda. teache most playnlye sayynge:

*Para ad exitum opera tua, et apparra
te ad viam. Si quid cui rapuisti, redde,
et dicito iuxta zachaeum: Do quadruplum
si quid rapui: si cui factus es inimicus,
reconciliare priusquā veniatur ad iudicē:
Omnia hic dissolue, vt citra molestiam
illud videas tribunall. Donec hic fueris
vni spes habemus praeclaras. Sed si mus
lac discesserimus non est postea in nobis
situm penitere, neque commissā diluere.*

That is to say: Prepare thy woꝝ
kes agaynst the end, make thy self
readye to the waye. If thou haste
taken

Purgatory. Fo. 87.

taken away any thinge from any man , restore it againe and saye with zacheus , if I haue taken away any thinge, from any man, I do geue it him againe fourfold: If thou be made an enemye vnto anye man, be reconciled vnto him againe , afoze ye come befoze the iudge . Paye all thy debtes here, that thou mayest withoute anye feare , o2 trouble of conscience see that dreadfull iudgement seate.

Whiles we be yet here we haue a goodly hope, but as soone, as we be ones departed hence , it lyethe no moze in vs , so2 to repente no2 so2 too washe awaye oure sinnes. This holye father then, wyll not that we shold tarye to make restitution , o2 to be reconcyled vnto those , whome we haue offended, tyll we be dead. For, then, sayeth he, I meane, after we be ones departed oute of this wo2lde , there is no waye at all to washe away sinne , In so muche that he sayth
in

The hunting of

In another place : Neque qui in presenti vita peccata non abluerit, postea consolationem aliquam inuenturus est. In inferno enim ait, quis confitebitur tibi: et merito. Hoc, enim, est cauearum tempus, & conflictu et certaminum: illud vero coronarum, retributorum, et premiorum. Whiche is thus in English. Neither he, that doth not waſhe awaye his sinnes in this present life, shall fynde anye coumforte after wardes.

Idem

Ob that
all Chri-
stians
woulde
marke
this.

For, sayeth he, who shall praise thee in hell: And for a good cause. For, this is the tyme of scafoldes conflictes, wraſtlynges, and battailles: but after this life is the time of recôpensis, crounes, and rewardeſ. How can it after thys lyfe, be the tyme of crownes and rewardeſ, if we be caſte in too a buryinge ſper, whiche is no- thyng dyfferynge from the ſper of hell (ſaue onelye that this is e- uerlaſtinge, and the other laſteth
but

Purgatory. Fo. 88.

but for a time) there to abyde in
intolerable tormentes, tyll we be
holpen oute, by the prayers and
oblations of the lyving, and espe-
cialye of the prestes, which must
be hyzed wyth good ready money
to do it, els will suffer vs to abyde
there brylling & rosting vnto the
worlds end: For, that ye maye be
sure, no peny no pater noster, of
the. And as for þe sacrament, which
the auncient did cal a sacrifice, for
the causes afoze reherced, when
we entreated of their feigned Sa-
cramente of the order of presthod,
when Chyiste the wysedome of
the father dyd inskryptute it, he did
not saye: Do thys in the remem-
brance of the deadde, but do this
in the remembzaunce of me: And
that a cōmemozation of the deade
was made then, in the auncient
Catholicke church, as it was at
traditon of menne, so was it not
made for anye opinyon that they
had, that the prayers & oblations
of

No peny
no pater
noster of
þe prestes.

Math. 16.

Mar. 14.

Luc. 12.

1. Cor. 11.

The hunting of

of the liuinge coulde do good vnto the dead 'but for a testi monie, that they were not perished by death, but lyued in glozie with Chziste, beyng membes of thesame body, that we be of, as we haue learned of father Epiphanius afoze.

Obiect. 24.

ALBION. Doeth not Chzistosome say, that the Apostles dyd brydewe thesame, for the great btilite and profit, that the deade doe receyue of it? And sayncte Augustine semeth playnely to be of the same opinion, when he sayeth:

*Augustin.
sermo. de
verbis*

*Apostol.
32.*

Hoc a patribus traditum vniuersa obseruat ecclesia, vt pro eis, qui in corporis et sanguinis Christi commuione defuncti sunt, cum ad ipsum sacrificium loco suo commemorantur, oratio fiat, ac pro illis quoq; id offerri commemoretur. That is to saye: The vniuersall church doethe obserue as a thinge sette forth of the fathers, that prayers should be made for them, that are departed in the Communion of hodge and bloud of Chzist, when
at the

Purgatory. Fo. 89.

at the sacrifice they are mentioned
of, in their place, and that it shuld
be also reberced that it is offered
foz them. And in his booke de cura *Idem de cu*
pro mortuis agenda, these be his woꝝ *ra pro mor*
des: *Non sunt pratermittenda supplica*
tiones pro spiritibus mortuorum, quas fa
ciendas, pro omnibus in Christiana so
cietate defunctis, etiam tacitis nomi
bus quorumqz, sub generali commemora
tione, suscepit ecclesia. Whiche is as
much to say: we must not leaue of
the prayers, whiche the churche
hath takē in hāde to make in a ge
nerall cōmemozation, foꝝ the sou
les of them ȳ are departed, yea, ȳ
names of euery one of thē, beinge
left vnspokē, ȳ is to saye, though
they be not named at all. Are not
all these places sufficiente foꝝ too
proue, ȳ the pꝛaters of the liuing,
are abayleable foꝝ the dead: Chꝛi
stosome saith ȳ it is a traditiō of ȳ
Apostels: Saint Augustyn, whom
ye alowe aboue all other auncient
wꝛitters doeth testifie ȳ ȳ churche

The hunting of

of hys tyme, hadde receaued
that custome of prayinge for the
dead, of the fore fathers of the p^ro-
mitiue church. Wil ye be against
these two most holy doctours and
fathers, whome all Godlye men,
haue had alwayes in such estima-
tion & reuerēce: I do here let passe
y^e Monica. S. Augustines mother
had most earnestlye desire that she
might be remembred in the sacra-
ment of the aultar. Wherfore. S.
Gregory hath writtē, y^e the soules
departed are deliuered, iiii. maner
of wayes, that is to say by y^e obla-
tions of y^e p^riestes, by the prayers
of the saints, by y^e almoses of their
frendes, & by the fastings of their
kinsfolkes. S. Denis also maketh
an expresse mention of y^e prayer y^e
y^e bishop made for the dead, besee-
ching god y^e he wold of his goodnes
& mercy forgeue the dead, all y^e he
had committed thzough frailty and
weakēesse of y^e flesh, to place him
in y^e ioyfull light, in the region of
the

*Augu. li.
confessi.*

*Grego. ad
bo. archi. 13
que. 2. cap.
Anima.*

*dyoni. eccle
siasti. 1. erar.
li. i. capi. 7.*

Purgatory. Fo. 90.

the liuinge, & in the bosome of A-
braham, Isaac and Jacob. Is it to
be thought y all these great lear-
ned men would haue writtē those
things, except they had had a sure
foundations in y holy scriptures?

Again who wold say, y the auct^r Durand. in
ent Catholicke church wold haue ratio diui.
kept this custome so longe, except offi. li. 7.
it had ben assured, y it came of the rup. de offi.
Apostles, and had his offspringe & mortu.
originall of them: Afterwardes, Isidorus.
this custome was set in an order Origene.
& augmented by Origene, as Isi-

dozus dothe testisye and wyte. Why soe

D I D I. I thought afoze, brother of y aunci
philaletes, y ye had wōne y bat^r et fathers
taile, but as far as I do perceiue, did ad^r
ye haue yet to begin w y hole rer^r scribe
ward, which cōeth fresh bpō you. those olde
P H I. I do know right wel, that y customes
auncient fathers, are wont to ad^r that they
scribe those olde customes, y they found in
founde in y church, & which thel y church
wer not able to defend by expresse to the A.
autozities of Gods worde, nor by postels.
any probable reasons & argumēts

P. ii.

unto

The hunting of

vnto the Apostels, althoughe they had ben auto2s of theym, that so they might stoppe the mouthes of their aduersaries. But yet it foloweth not therfoze, that all that is attributed vnto the Apostels, dyd pzoceede and come of them. For, it

The wri-
tinges of
the Apo-
stels, are
as a tou-
che stone,
wherev
all doctri-
nes must
be tried.

were a great meruaile, if thei had geuen suche traditions, that they neuer spake one onely woo2de of them, in all their w2tings, which they haue left vnto y church for a triall, and as it wer a touch stone, whereby, all doctrines and traditions ought to be tryed

EVTRAPELVVS. I will neuer beleue, though an aungell fro heauen should go aboute too perswade it vnto me, that the vnw2itten traditions of y Apostels, should be in any thing disagreeing frome those that they haue set forth vnto vs by w2iting. But, I am sure y the Apostels did neuer in all their w2itinges make anye mention of prayinge for the dead. For, when the

Purgatory. Fol. 91.

the blessed Apostel Saincte Paull
writtinge to the Thessalonians, did. **1. Thes. 4**
exhorte them to take patiently the
death of their frendes and kynnes
folkes, and had then a verye iuste
occasion to speake of pzaiers & ob-
lations for the soules departed, if
he had thought them profitable &
necessarie, he speaketh not one
worde of them: But teacheth the
most simply & playnely, what they
ought to beleue of the soules of
faythfull, beyng already departed
and gone, that is to saye, how they
did lyue in everlastinge beatitude
and felicitie with our sauiour Je-
su Chyiste, lookinge for the resur-
rection or rysing agayne of their
bodies: Who hauinge any witte
wolde not preferre this sure doc-
trine of the holy Ghoste, befoze al
bayne vnwritten verities and tra-
ditions, though an aungel fro hea-
uen, did a thousande tymes attri-
bute them vnto y Apostels of oure
sauiour Jesu Chyiste?

P. lli.

P. 91.

The hunting of

PHIL A. I do not doubt, but that the same was done vnto the Apostels and disciples of Chziste, that we do see now a dayes too be done vnto the olde and aunciente wrytters of the Catholike church. For, how many abuses, and superstitious ceremonies and errours, shall we fynde in the church, that are fathered vpon them, though in al their lyues, they neuer thought on suche things. There is nothig now a dayes, so abhominable nor so contrarie vnto gods worde, but that it must passe vnder the title & name of the olde doctozs of the auncient Catholike church.

ALBION. What thing shuld moue Chzysostome, whom ye will cofesse, I am sure to haue be bothe a great clerke, & also a man of good conscience, & of an vpright iudgement bothe to speake & writ after this sorte. **PHIL ALE.** I do cofesse in dede, y Chzysostome was a gret clerke, & a worthy pcellour of the church

Chzysostome
me did
many ty

Purgatory. Fol. 92.

church. Howbeit ye must marke, mes hold
brother Albion, y in his time, the with the
churche had already receyued ma^r receyued
ny abuses & errors, wherof he ma^r abuses.
keth oftē mentioⁿ, without any re-
buking of thē, as y matter did wel
requyre, yea some tymes he dyd a-
lowe & comende thē : as y goinge
vnto y sepulchres of the martirs,
which was alredy a beginning of
the greatest supersticioⁿ & Idolatry
that euer crept in to the church of
Christ. I do lett passe y prayles &
comendatiōs, y he did geue vnto y
mōkerie of his tyme, whiche dyd
farre excede y woꝛde of God. On
the other syde, whē he did rebuke
the great abuses, y were thē reyg-
ning among y Christiaⁿ people, he
did not only bear oftē with y lesse
abuses, but also did otherwiles co-
mend y things y were not groū-
ded in the woꝛde of God, for too
obteyne that, whiche he wolde ha-
ue, and for to abolishe & put soune
those abuses & errors that were
moze intollerable, as it doethe
P. lili. most

The hunting of

most manifestly appear, by þe same that he hath done in this matter, þe we haue in hand now at this present tyme: For, in the same sermō that ye haue alledged, and in the other folowing, he doth very sharply rebuke the euell and paynymlike custome, that was yet in hys tyme, in mourning for the deade, as it hath ben alreadye touched, when we speake of the lights that they vsed in their buryings, & funerals. Seynge therfore, that he could not bzing the people that he had charge of, vnto that perfectiō that ought to be among Christians in suche thinges, he did studie too bzing them, as nygh as he could to that thinge, that did stāde with moze reason, and that semed vnto hym moze profitable.

The Christians, by mourninge their dead, after the fashio of the Paynymes and Heathen, did declare, as he caste them in the teth, þe they had no moze hope of theyr resur.

Purgatorie Fol. 93.

resurrection or rylinge agayn fro
the deadde, than the Paynymes
(whome they folowed) had wher
by, they did greatly dishonour the
religion of Christe, and the mini
sterie or preachinge of the Gospel
by suche Heathenlike fashions and
maners, defacing, yea and also dis
faminge as lying & false, & sweete
and comfortable promises of the
resurrection, and of the lyfe euer
lastinge, that are made vnto vs in
thesame, which neuerthelesse thei
did confesse, by the profession of
their christiane fayth.

Seynge then (as I sayde befoze)
howe harde it was to remedye the
same great inconuenient, wherof
nothinge coulde come but sklan
derous offences, and no profite at
all, neyther too the quicke, noz yet
too the deadde, he sayeth, that it is
muche better, too praye and deale
almoses, than to do so, as thei did.
But I haue already shewed what
respekte the aunient fathers had,

R. v.

in

**Immode
rat mour
ninge for
the dead,
is a disho
nouringe
of y^e chri
stian reli
gion.**

The huntinge of

in their prayers for the deade, and that by the wordes of Epiphanius. As their immoderate mourninge, was a testimonie, that they did not stedfastly beleue the resurrection: so the prayers, y they bled then, were, as a mā might saye, a plain certificate, that they had a stedfast and assured hope that they should rylse agayn. For, they did declare by thesame prayers, & other thinges, that they bled to make for the dead, that they did not holde them for perished & losse, as it hath ben alreedy sufficiētly declared in y exposition of Epiphanius wordes. Moreover it was declared by the same cōmemoratiō, who they wer that the church did holde for y mē,

Who they bzes of Chzistes body, even those, were y cō that were departed in y true faith. And in the confession of thesame, stōs were for this cause Chzistosome doethe made for testifye, y this was not done, saue in the an^o enely for those y dyed in the sayth^o cient Ca: of our saviour Iesu Chziste. And

for

Purgatorie Fol. 94

For the same self consideration, it was tholyke
ordained in a decree, of the fourth church
Concyl of Carthage, yf they that *Concilium*,
were dead penitent, had diligently *quantum Car*
observed the prescribed Canons of *imagine*.

penance, a commemoration or me-
morie of them should be made in
the prayers & oblations, though they
died afore the receyving of h
Communion. This decree doeth suf-
ficiently shew, yf all this was done
for the causes above rehearsed. For
none other were receyved in too y
memorie or commemoration, save
onely those, yf had declared theym-
selves faithfull, & obediēt vnto the
discipline of the church.

EVTR A. Besides all, yf ye have **Prayer**
alredy sayd, it is not unknowen yf many ty-
pnder yf name of prayer, not onely mes is ta-
petition, or asking of those things ken, for
that are necessarie both for yf soule thanks
& body, is comprehended, but also ge-
uinge.
uing of thanks, praylinge & lau-
ding of God for yf benefites, yf we
have alredy receiued at his hādes.

Therefore

The huntinge of

Therefore it is most lykely, & whē
in the prymityue churche mention
was made of prayers for the dead
they did by them vnderstande ge-
uinge of thanks, lauding and
praying of the mercifull goodnes
of almighty God, theyr heauenly
father, whereby he had so mercy-
fully dealt with the deade, deliue-
ringe them frome the miseries of
this wicked worlde, and placinge
them in the euerlasting kingdom
of his sonne Iesu Christe: whiche
custome was turned at length in
to playne superstition, partely by
misvnderstanding the phrase and
maner of speakinge, that the aun-
cient fathers did vse, and partely
by the filthye couetousnes of the
priestes, which mainteyne purga-
tozie and the praying for the dead
for none other respect, but that be-
cause it is so gaynefull vnto them
& kepeth their kytchyns so warme
througheoute all the vniuersall
worlde,

¶¶¶

Purgatory. Fo. 95.

DIDIMVS. We thinke y your sayinges do well agree with their memento, that they make for y dead. **The me-
mto for
the dead.**
For, there thei say on this maner. Remember also o Lorde, thy ser-
uautes and handmaiden, which are gone befoze vs in the signe of
faythe, o2 with the signe of fayth,
(it is al one) and do slepe in y slepe
of peace, graunte to them, o Lorde,
and to all other that rest in Chzist
a place of loye, of light & of peace,
thzough thesame Jesu Chzist our
Lorde. First and for mooste thei do
declare their selfs, that they praye
for them, y be departed in y fayth
of our saulour Jesu Chziste, and y
do alredy rest in the slepe of peace:
But the scriptures and woozde of
God doeth certifie vs, that they y **Joan. 5.**
dye after thesame sozte, shall not
come in to iudgement o2 condem-
nation, but are alredy passed fro
death to lyse: What neede then
hane they of their solemne requies-
cent in pace, o2 of their requiem eterna

domina

The huntinge of

dona eis demine. Secondely, as soone
as the priest hath sayd: remember

The gret **a** Lozde, thy seruantes and haue
read. **A.** mayden: there is a great read. **A.**
in **h** **De** whiche doeth signifie, that there,
mento of in that place, they muste name the
the deade expressely for whome the masse is
wherfore sayde, and for whose sake the mo-
it serueth ney hath ben disbursed, for to haue
it songe. **W** hereby all men maye
learne, that if it were not, for that
swete ladye *Pecunia*, the pooze dead
A hunters shoulde not haue as much as a hu-
ters masse.

EVTR A. **W**ea, I woulde **h** ye
shoulde knowe, **h** they are so far in
lone with **h** goodly lady, **h** for her
sake they be alwayes ready to deli-
uer the soules departed, by their
masking prayers, *Diriges*, *Placebos*
not onely out of purgatorie, but
also out of hell, though the scriptu-
res saye neuer soo muche that in
hell there is no redemption. **S**oo
that I luste here to make an excla-
mation with the poete.

Quid

Purgatory. fo. 96.

*Quid non mortalia pectora cogis,
Auri sacra fames?*

**Whiche we maye Englithe after
this sorte:**

**Oh of money, loue mosse ere-
erable**

**That mans hearte so soze doest
enflame**

**Oh greedy desyre of mynde so
miserable.**

**That wōders doest vnder take
to thy great shame.**

**And because y^e shal not thinke y^e
I do belye thē, y^e shal hear y^e offer-
tozie y^e they sing commely in they^r
masses of requitē. These, I suppose
are the very woozdes: **Lozde Jesu**
Chzist, king of glozie, delyuer the
soules of all the fapthful departed
from the paynes of hell, and from
the deepe lake, delyuer them from
the mouthe of the Lyon, that hell
do not swalowē them bp, & y^e they
fall not in to the darke places but
that saint Michell the standarde
bearer maye pze sente and beare
them,**

**The offer
tozie of y^e
masse of
Requiem**

The huntinge of

them, in to that holy light, which thou haste promised vnto Abzabā and hys seede. Is not this altogether contrarie and repugnāt vnto that, that your priestes singe, sayinge, that in hell there is no redemption: This I saye, are they wont to singe their selves many & often tymes, and yet they praye here in this Offertorie, vnto Iesu Christ, that he vouchesafe too deliuer the soules departed frome the paynes of hell. It must nedes then folow, that eyther their prayer is vayne, & that they do aske of God a thinge that they knowe to be impossible and contrarie vnto hys will, or y there is also redemption and deliuerance in hell, as wel as in purgatorie, and so contrarie the selfs, or that hell and purgatorie be all one thinge.

DIDIMVS. By oure brother Albions leaue, syth that it is yet yonge daye, and that ye do well remembre where ye left, I wil som-
what

Purgatorie. Fol. 97.

what take his parte, that he may
haue some respit to thinke, bet-
ter vpon the thinges, that he hath
learned lately of his faithful guy-
des. Your consequence, brother
Cutrapelus, is not good. For, al-
though, hell is commelye takē for alwayes
the place of the damned, where taken for
they be euerlastinglye tormented, the place
in hell sphericke: yet it hathe a farther of the dā-
signification, and doeth signifie þe ned-
lowe regions, & specially þe estate
of the deade: and beyng so taken,
it doeth also signifie purgatorie,
as in this place, that ye alledged
euen now, and when we saye:

*A porta inferi crue domine animas eor-
um:* that is saye from the gates of
of hell deliuer their soules, o lord.
And this reason is very substantiall
& good as *Alphonfus de Castro* doeth
expounde it, folowinge the sentēce
of Beda. For, purgatorie is very
nigh hell. Wherefore the place of
purgatorie, aswell because of the
neighbourhode, as for þe likenesse

D. i.

of

The huntinge of

of the punishments, paynes & tor-
mentes, that be in both the places
is oftentimes called by the name
of hell.

EV T R A. We muste then vse
this glose & exposition: from y^e pat-
nes of hell, that is to saye fro the
paynes of purgatorie.

C. D J D J. It can not be other-
wise understāded: And y^e same must
we also understāde by the pro-
foude and deepe lake. **C. T. T. A.**
Syth then neyghbour **Dydymus**,
that hell & the depe lake is takē in
thesame Offertorie, y^e they vse to
sing in their masses of requiem, for
purgatorie fyre, what shal we un-
derstād by this, y^e soloweth. Dely-
uer them from the mouth of y^e Lⁱo
that hel do not swalow thē by: I
beleue, y^e thei understāde by y^e Lⁱo
non other, but the deuel, which as

1. Pet. 5. S. Peter sayeth, is our aduersarie
The ram & goeth about styll like a ramping
ping Lⁱo Lⁱo, seeking whom he mai deuour
But after y^e the soule is separated
fro the body, how can it be delyue-

red

Burgtozpet 3d fol. 98.

red fro the mouth of þ deuouringe
Lyon: If it be the soule of a repro-
bate mā, which died in infidelitie,
& out of the fayth of our sauoure
Jesu Chyste, who shalbe able for
to deliuer it out of the mouth of þ
Lyon, in to the whiche it hath ben
cast, by the righteous iudgement of
the most righteous God: Againe,
if it be þ soul of a faithfull mā, hath
not Chyst, who is the strong & in-
uincible Lyon of the tribe of Juda
and who hath had the victorie of
rāping L yō, the aduersarie & ene-
mie of God, deliuered it already:
hath not he kylled & tozne in pe-
ces the throte of that ragging L yō
as a true Sampson and David, so
that he hath no moze iawe bones
left, noz yet tethe for to deuoure
the chyldren of God: Whome Je-
sus Chyste doeth holde faste, as a
Lyon bys pzaue, whome no man
dare appoche or come nere: & for
he sayeth.

Apoc. 5.

Judge. 14

1. Sam. 17.

Esa. 31.

Jo. 6. 10.

This is the wil of God, my father

D. II.

that

The huntinge of

This is the wyll of God, my father, that non do perishe of those, that he hath geuen me, but that I rayse them vp agayne in the laste day. None shall take those out of hande that my father hath geuen me. How much better were it to make this prayer for the liuinge,

Mat. vi.

Joh. xlii.

1. Pet. v.

Whome our saviour Jesu Christ hath taught thus to praye: Leade vs not in to temptation, but deliuer vs from euill: And he him selfe did pray for his disciples vnto God his father, being yet a liue as. S. John doth testifye, he saith not: I praye the, deliuer them from the euill after this life, but he saith I do not praye thee that thou take the out of y world, but y thou kepe them from euill. And S. Peter doth not exhort vs, to obserue, to be sober, to watch, to praye, & to arme our selues with faith against this raumping Lion for those that be departed, but for our own selues, whiles we be yet aliue y we may
es

Purgatorie. fo. 99.

escape his mouth, & come to that
holý light, y^e is promised vnto A-
brahā & vnto his seed. For accor-
ding to youre doctrine, after y^e the
soule is ones separated fro^m y^e body,
if a mā hath not receiued here so^r-
geuenesse of his sinnes afoze his
death, he cā not haue it there.

DI DI. That is most true. **EV.**
And if a man hath here in his life
time receiued remissioⁿ of his sinnes
ye saye, y^e he goeth streight waies
either into heuē, or into purgatori. **They y^e**
DI. And y^e do I graunte vnto you be in pur-
also. **EV.** If he be in paradise I gat oze af-
mene in endelste loye wth our saui-
our Iesu Chriſt, there is no moze pinion of
daunger, y^e hel shuld swallow hi vp: the papt.
Again if he be in purgatorie, al-
though after your own opiniō he pass all
be ther in pains, yet is he out of al daunger
daunger of dānation, & is most sure of hel fier
of his saluation. Wherfoze, I can and of dā-
not see, how this prayer of yours nation.
can agree either, wth gods word, or
wth the doctrine of the aunciēt doc-
tours, or wth yours either. We do so

D. iii.

manit.

92. The huntinge of

manifestly contrarie your own selves

D I. Wherin I pray you:

EV. If this prayer doth profit the
soules departed, in y other life, it
must nedes follow, the n y there is
yet great hope to deserve reward
or punishmet, & a place to do good
or euill, as in thys mortall lyfe,
and to be condemned and saved.

D I. There is a great difference.

For a man may in this life, merit
for him self, but after his death, he
is able to do nothing for himself,
but other for him: & so y merits of
y living do serue hi vnto saluatio.

EV. And by this meane, Christ
shal be saviour neither of y living
nor of y dead: & y merit of his pas-
sion & death shal saue neither the
one, nor y other, but y living shal
saue the selues whils thei be yet a
liue, & after y they be dead, other
that remain a liue shal saue them,
& speciall ye the prestes & monkes.
And so we shal haue many savi-
ours, & shal neuer be certayne nor
sure of our saluatio, neither before

our

After the
doctrine
of the pa-
pistes
Christe
doth saue
neither y
liuing nor
the dead.

Purgatorie. To 100

our death no: after: Which thing
is cleue cōtrary vnto the manifest
testimonies of y^e scripures. ¶ I.
What if I wold now maintein, y^e
euē those y^e are in hel may some-
time be deliuered from y^e paines
of it, eyther by the pzaicrs & good
dedes of y^e liuing, or els by y^e good
dedes, y^e they their selues had don
in their liues time, wold it not be
another thing: What answer can
ye make to this: Haue we not ma-
ny hystories & also many good doc-
tours, y^e do certifie vs y^e Gregory
hath deliuered Traiā the Empe-
rour fro y^e paines of hel, which ne-
uerthelesse hadde slayne so many
christiāns, & specially: S. Ignatius,
who was. S. Ioh. y^e Euangelistes
disciple: It is also writte in y^e lijs S. Ma-
of y^e fathers y^e. S. Mac. did deliuer chayre.
a herbe pzeft who did affirm vnto S. Bran-
him y^e he was dāned: And in y^e lijs do Judas
of. S. Bzādā we do rede y^e he did see walking
Judas walkig bpe down in good withoute
ly green medows, & whē he did ask helte.
bi why he was not in hel he ālwe.

Io. maioris
4. Sentent.
distinct. 45
quæst. 1.

Altis. fine

D. iiii. red y^e be: sui quar.

The huntinge of

*Altissi. in
fine sui
quar.*

because of his good deedes that he
had done in his lyfe tyme, he had
yet some comfozte, solace and re-
creation.

EVTRAPELYS. We could
no better cōfirme myne doone say-
inge, no; yet pꝛoue, that your doc-
trine is altogether vncertayn, va-
riable, vnconstaunt, and contrarie
vnto it selfe. than by these things
that ye haue now alledged. For,
haue ye not alredy confessed afoze
that the pꝛiests pꝛayed not for the
that be damned, because that ther
is no goinge out, no; yet any deli-
uerance out of hell? Consider
nowe how well this doeth agree,
with those goodly tales, that ye
haue tolde euen now.

*Diners
opinions
touching
the deliue-
rance of
Erastan.
Thomas de
Aqui. in 4
Sent. dist.*

DIDIMVS. We are yet but a
yonge scoler, I perceyue: We haue
not reade the good olde aunciente
doctozs, for, if ye had read them, &
spectally Thomas de Aquino, it wold
be an easy thinge for you, to make
all these thinges too agree. For,
they

Purgatorie. fo. 101.

they do alledge foure opinions, fo. 1. 3. argu. 2
to satisfie all suche doubtles. 104. Maiores

The firste is that Traian was ris. 4. Sen-
rayed again from deathe, by the tenti. dist.
prayers of saint Gregorie, and y 45. que. 1.
he did penaunce in this lyfe, wher
he did deserue grace and forgeue-
nesse of his sinnes. Therefore, he
died at length in y fauour of God,
and was saued. This opinion is
best approued of the doctours.

The seconde is, that the soule of
Traian was not altogether deli-
uered from *pœna et culpa*, that is to
saye, from the faulte and the penal
tye due vnto it. But that his payn
or punishment was suspended &
differred vntill the daye of iudge-
mente, and that then he shalbe sa-
ued.

The thirde is, that Gregorie
did deliuer Traian, not from hell
it self, but from the paynes of hell
onely.

The fourth, whiche is also best
alowed amonge the other, is that

D. v.

the

The huntinge of

the soul of Traian was deliuered
from the paynes of hell, and obte-
ned mercy through the prayers of
Gregorie, whiche thinge was not
done accordyng to the comune or-
der and law, but accordyng to the
dispensation of the diuine prou-
dence and wisdom of God, wher-
by he didde foresee that Gregorie
shoulde praye for hym. Wherfore
he was not condemned by sentence
definitive, but by sentence suspen-
sive. Whiche hath ben a particu-
lar priuilege. Nowe, as sancte
Hierome sayeth, priuiledges doo
serue for fewe, and not for al mē.
For, the priuiledges of fewe, are
not commune lawes for all per-
sons.

**Priuile-
ges.**

Jerome.

EVTRAPELVS. I thynke
this is the priuiledge, that is de-
scribed in the Aeneides of Virgile,
whiche the Sibylle speakyng to
Aeneas, doeth reherce after this
manner.

To

Purgatorie. Fo. 102.

To descende into hell that lieth Firgi.
so low Ane. 6.

Great payne and trauell thou
needest not to take

The waye is very easie for of Pet ones
blacke pluto againe

Both day and night open is the good rea-
gate. der 3

But from thence to returne most muste be,
uneasie it is Tice the to

For there out came neuer anye take in
except very fewe good mo2

That by dedes of vertu do cha, the this
lunge heauens blyss homly mi

As ther owne by right for their ter of
merites to them deue. mine for

And of Jupiter the loue mooste I confesse
fauorable vnto the

Them to heauen doeth he extol y I am
about. not well

For their valiant actes and lyfe seen in
most commendable. makig of

Whom yet of gods to come it English
doeth behoue. versis.

Thys is the pryncedg of y good
doctour,

The huntinge of

doctoꝝ, which peradventure Iupiter did graūt vnto Traian þe Emperour, because he both beleued in hym, & also did with fyꝛe & swoꝛde defende his religion. Foꝛ, it was easý foꝛ Iupiter too obteyne that Pluto þe thynge of his bꝛother Pluto, vnto god of hel whome, certayne of the aunciente is pꝛaïsed wꝛtters haue attributed the keyes wꝛtkeyes of all the infernall regions, and so in his hā. paynted hym with keyes in his hādes, as a des as a Pope.

Pope. But I do meruayl at Thomas de Aquino, and other scole doctoꝝs yf they did take so muche payn foꝛ to geue coloz vnto a fable. We like they had muche leasur, oꝛ els they coulde not fynde in their heartes to occupye and bestowe their time in better & moze pꝛofitable things wholwe muche better had they don, if they had immediatly aunswerd that they woulde receyue & alowe no suche fables, as some of theyꝛ Ma. Iohan. done sette and religion hane done Majoris. 4 & specially master Ihon Maloꝝis

Purgatory. Fo. 104.

a Scot: This man did withoute *sent. disp.*
any scrupulositie vnterly relecte & *45. qua. 1.*
refuse the hystorie of Saincte Ma-
chayre and the hystorie of S. Bran-
done. And as touching the hystory
of Traian, although he doeth al-
ledge and bring the commune so-
lutions of the other doctours: Yet
doeth he aunswere playnely, that
he coulde not tell nor shewe from
whence this hystorie did come, nor
where it hath his fyrst originall
of spring. For, there is no certain
auctoz of it.

DIDIMVS. Yeas marie, for,
they doo attribute it vnto y good
doctour Damascene.

EVTRAPE. How can it be, y
Damascene shoulde wyte this hi-
storie, syth that, after their owne
Chronicles, he was so long afoze
Gregories tyme. For, their owne
hystories do testefye, that Damas-
cene did flourish in the yeare of our
Lorde. lxxx. hundredeth and fourtye,
and y he was very sampliar with
the

301. The hunting of

the Emperour Theodosius, meaning belyke the yong Theodosius who reygned after Honorius. Wher as Gregorie did reygne in the yere of our Lord. v. hundred and nyntie. Damascene then was befoze Gregore, about an hundred and ffty years. Wherefoze I do conclude, that eyther their holys Chronicles be false, oz els the testimonies of theym, that make Damascene auctour of that fable.

*Pla. in vita
Celest. 1.*

DIDIMVS. Paraduētur Damascene, dyd by the spirit of prophetic, foresee and tell befoze the deliuerance of Traianus soule, whiche shoulde be done throughe the prayers of Gregorie.

EUCHARISTVS. I can not tel what maner of prophecies they haue, but I neuer hearde nor sawe thinge in all my lyfe, wherof in is lesse reasonne and certayne ty than in the doctrine of the papistes. For, it doeth altogether

Purgatory. Fo. 104.

lye and consiste in the opinions of men.

But how can these fables agree with that, that they their selues do aledge oute of Saincte Augustine: for they saye, that these be bys woordes: If I knewe that my father were in hell, I woulde no more praye for hym, than for the very diuell hym selfe. Wherefore then shoulde Saincte Gregory and Sainct Machayre haue prayed for the damned?

*que. 1.
distinc. 45.
4 Senten.
Aug. maior*

DIDIMVS. I am affrayed that I haue letted muche good matter, that shoulde all this whyl haue ben discussed by our brother Albton, and by oure brother Philalethes: Howe be it I truste that they will pardone me. For, all that I bidde, I did, partelye for myne owne learninge, and partelye for too ease them a litle of theyr burdone, & that they mighte haue some leasure too coule theyr selues

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selfes a whyle. For, it can not be,
but that they muste be somewhat
whoote, hauinge laboured so soze
about purgatorie, whiche as they
saye, doeth caste a vengeable heate.

PHILALETHES. There is
no tyme lost, neyghboure Dydymus.
For, all that ye haue reason-
ed betwix you, doeth well agree
with y^e matier, y^e we haue now in
hande. And I tell you that it was
necessarie that it should be spoken
of: Howbeit, lest our brother Albi^o
should thinke that I hadde done it
for a syght, to brynge hym awaye
vnwares from the auctorities, y^e
he hath aledged agaynst me, I
wolde not meddle with it. And be-
rely I do reioyce, that ye haue bro-
ught it in so well in hys place.
But to returne to oure matter a-
gayne: Ye do all remembze what
I haue sayde, concerning y^e pray-
ers for the deadde, and wherefore
they were ordeyned in the auncient
Catholike church, & for what end
and

Purgatory. fo. 106.

and purpose: the lyke may be sayd
of y^e almose dedes, that were done
for them, I meane, for those that
were departed: The auncient fa-
thers being veri desirous to moue
their audience vnto charite and
almose dedes, did exhorste them to
refressh the pooer, and to geue al-
moses in the funeralles, and yea-
res mynbes of their frendes and
kynnessfolkes, in steepe of the ba-
kettes y^e the Dapnyms and Hea-
then were wont to make at suche
doinges, and in steepe of the mea-
tes that they did bring to their se-
pultchres and graues. And because
that men are alwayes negligent
to do that good, that is commaun-
ded them of God, and diligent too
to the euell that is forbiddē them,
and that they will not easely geue
them selues vnto good woorkes,
hauing onely a respect vnto God,
and his glorie, except they as mer-
cenaries or hyzelinges do vnder-
stande and in a manner seele what

Of the al-
mose dedes
y^e wer
done in
buringes
and fune-
ralles.

P. 1.

profits

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profite, they or theirs shal receive
by doinge of them: the auncient bi-
shoppes were oftentimes dypen,
to set out and comende vnto them
good woorkes, and specially almo-
sededes, shewing vnto them what
profit should come vnto the therof
and geuing them also too vnder-
stande, that their good woorkes &
almoosededes wolde profite y very
deade, even as their prayers, if
they wolde refrayne frome those
Heathenish and Parymylyke fas-
hions, whiche they coulde not for-
sake nor yet forbear, for to folow
the counsaile that was geue them,
wherin we can not holie lye excuse
those holy fathers, although they
did all this, for this intent onely,
that they mighte wyne the peo-
ple awaye from Heathenish su-
perstition and Idolatrie, and fro
suche vndecent and vncomelely fas-
hions as were vsed amonge the
Parymies, & also that thei might
by that meane, encozage them to

do good woꝝkes and almoscedes.
 For we must alwayes take heede
 and beware, that when we goe we must
 about to do a good thinge and too alwayes
 erreholpe an euell, we do not fall in take hede
 to an other extreme, peraduenture y flyenge
 more dangerous, than thesame, from one
 that we go about to erreholpe. As euell we
 we see moste evidently too haue fal not in
 chaſſed vnto those aunciente doctours of the church in this point. too an o-
 ther more
 For what greater superstition or daunge-
 holgrie was ever bled among y rouse.
 paymes about their dead, than
 did afterwarde growe amonge
 the Christians, vppon these good
 intentes of the olde Catholike fa-
 thers: If they had walked by right
 tely, turning neither to y right no
 to the left hande, and had after the
 example of the Apostelles and dis-
 ciples of Christe, preached since-
 rely and purelye the Gospell and
 blessed wil of god, y is to say, what
 he will haue vs to doe, and what

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& what he will not haue vs to do,
 committing the successe thereof,
 vnto hym that geueth & encreate,
 they shoulde haue done farre bet-
 ter: so many abuses and erreures
 shoulde not afterwards haue crept
 vnder the titell and name of their
 traditions, in too the church of
 Christe, whereby the true religio
 hath ben in a manner altogether
 ouerthrowen, and dymned out fro
 among the Christians. We muste
 not therfore take alwayes for an
 infallible rule whatsoeuer the au-
 cient doctours haue sayde or done,
 but we muste come too the touche-
 stone of Gods worde. In all those
 places & authoritties, that ye haue
 alledged out of sainer Augustyne,
 ye do not fynde, & he goeth aboute
 to pzone that eyther Christe hym
 selfe, or els his Apostles were the
 autours of y custome of prayinge
 for the dead, that was then vsed in
 the Catholike church, but onely it
 was receyued of the forefathers:
beinge

Therfore
 euer saict
 Augustin
 semeth to
 allow pray-
 yng for y
 deade, he
 bringeth
 not one
 tote of y

Purgatory. fol. 108.

beinge in this point better too be scripturs
alowed than Chrysostome, whiche to proue
is not affrayed to call it a traditiō bys say-
of the Apostelles, doings no small ings by.
wzonge and insurie thereby vnto
those elect and chosen bestelles of
God, in fathzing vpon them those
kyndes of ceremonies & traditions
that thei neuer spake of in al their
holy and moſte sacred wꝛittinges,
whiche by the diuine prouidence
of God oure heauēly father, were
leſte vnto bys churche, ſoꝛ a tryall
of all other doctrines and tradi-
tions, as we ſayde aſoze.

Seyng then, as ye haue hearde
already, that S. Augustine doeth
not bynge one onely ſote oꝛ ſylla-
ble of the holpe ſcriptures, ſoꝛ too
proue his ſayinges by, but groun-
deth him ſelfe onely vpo the ſoze
fathers: I wil be ſo bolde to ſolow
his owne counſayll, which he ge-
ueth in y pꝛologe of his thiꝝd boke
de trinitate, ſaynge: *Noli meis ſcrip-
tis, quaſi canonicis inſcribere, ſed in illis*
P. iiii. quod

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*quod non credebas, si forte inuenieris in-
cunctanter crede: In istis autem, quod cer-
tum non habebas, nisi certum intellexer-
is, noli firmiter credere, that is to say:*

I will not haue the to be obedient vnto my wittinges as vnto the Canonieall scriptures, but if thou doest by chaunce fynd in the (mea-ninge the Canonieall scriptures) the thing that thou diddest not be-leeue, beleue it immediately and without any delaye: But in these (vnderstanding thereby his owne woordes) excepte thou doest vnder-stande that thinge to be mooste cer-tayn, which thou diddest not reken to be certayn, I will not haue the to beleue it stedfastely.

EVTRAPELV8. What a goodly consayl is this: Here al me may see, that this holy father, wil not haue his wittinges to be be-leeued, except they be grounde by pon the scriptures and woorde of God. Shall then any man blame vs, if we do as he hym selfe doeth bidde

bidde and counsaile vs too doeth
Doeth not all the worlde knowe,
that this auncient doctour & moſte
holy father, didde as a man wyſſe
manye thinges, whiche he was
fayne to reuoke and call backe af-
terwardes in his bookes of retrac-
tions. He did ſtoutely affirme (as
it was toucht in our communica-
tion that we had yesterdai of holy
bread) that the Sacramente of the
body and bloude of Chyiſte, ought
to be miniſtred vnto yonge infan-
tes, as well as the Sacramente of
Baptiſme; and that it was neces-
ſarie vnto ſaluation, y they ſhould
communicate as ſoone as thei were
baptized.

The chyeſ places wher he doeth *August. li. i*
entrete of that matter, are in his *cōtra Iulianum*
bookes that he wzoughte *Contra nū pelag. et*
Iulianum Pelagianum; and de peccato *li. i. cōtra*
rum meritis et remissione contra Pelag. pelagianos
glanos: Where he doeth as ear- *de peccato*
neſſlye defende the ſame opinio- *rum meritis*
ne and doctrine, as if it hadde *et remiſſio*
P. iiii. come ne.

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had come from Christ hym selfe or
his Apostels, and all because that
it was then receyued in y^e church.
Who doeth not see, that both he &
all other fathers of his tyme, dyd
behaue them selves as men in this
point: No man now a dayes is co-
pelled to receiue or allow the same
tradition or custome, though it
was vsed and defended as good &
wholsome in the auncient Catho-
like churche. For, why? The say-
inge of saint Paull oughte too be
preferred before all traditions &
customs of men; where he sayeth
Let a man trye hym self, and then
let him eate of this bread & drinke
of this cuppe: Whereby all men
maye vnderstande, that this Sacra-
ment doeth pertaine vnto theym
that are of age and of discretion,
and not vnto chyldren and infan-
tes.

1. Co2. 11.

Therefore it was lawefull for
the fathers that dyd folowe, too
leauie and forsake that tradition,
and

Purgatozpe fol. 110

and too come nerer vnto the scriptures. Why shoulde we not then lyke wyse, with as good leane, swarue in this poynt from the but certayne traditions of the fathers and stycke to the mosse sure saythe and infallible truthe of Goddes woorde?

PHILADELPHES. I am sure y our brother Albion will rather beleue Augustyn speakinge with the scriptures, than when he speaketh without them. For, he hath already learned in the first communication, that we haue had together, how farreforth bothe Augustyn, and all other doctours ought too be credited, and that if an angel frome Heauen shoulde preache vnto vs an other Gospell besides that, that wee haue hearde already, we oughte too cownte hym accursed.

But in the places afoze aleged, no man is able too saye that he bringeth the scriptures for him

P. v.

self,

Galat. i.

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self, or that his sayings there, haue any foundation or ground vpon the woꝛde of God, therfoꝛe, though he were an aungell from heauen, he ought not to be beleued of vs, in so weighty a matter, as this is, syth that, he doeth not bringe the waraunt of Gods woꝛde foꝛ hym selfe. And that ye maye the better vnderstande, what holde is too be taken in the afoꝛe named auctorities, ye shall heare what he saith in other places :

*Augusti. de
verbis apo.
sermo. 18.*

In the. xlviii. sermon de verbis domini. these be his very woꝛdes: *Due quippe habitantes sunt, vna in igne eterno, altera in regno eterno:* That is to saye: There be two habitations or dwelling places, the one in the fyere euertlastinge, and the other in the kyngdome, that neuer shall haue ende.

Luce. 16.

Doeth not this agree well with the doctrine of oure Sauour Iesu Chyſte, that doeth onelye appoynte vnto vs the bosom of Abraham,

Purgatorie fol. iiii.

ham, that is to saye, the Societie
and felowshippe of all theym, that
dyed in the fayth of Abraham, in
to the whiche, the poore Lazarus
was caried by the bandes of y^e an-
gels: and hel syet where the ryche
glutton was burie immediatly
after his death: But ye shal heare
hym yet speake moze playnely:

Primum, enim (sayeth he) fides Catholi-
corum divina autoritate regnum credit
esse celorum. Secundum, gehennam, ubi
omnis apostata, vel a Christi fide alienus
supplicia experitur. Tertium prorsus ig-
noramus, imo nec esse in scripturis san-
ctis reperimus. Whiche we maye
Englische after this sorte:

The faythe of the Catholykes,
doeth fyyst & fourmost beleue by y^e
autoxitle of the scriptur, that ther
is the kyngedome of heauen: Se-
condely that there is helle fyere,
where all Apostatas and all that
bee straungers frome the faythe
of Christe doe suffer punishment.

*idem contra
pelageanos
hypognosti
con. ii. 5.*

We

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We are altogether ignoraunte of the thyrd place, yea we fynde not in all the holpe scriptures, y there is any. Agayne, in an other place, he saith: It shuld be best, that they should affirme nothing, in a matter that is vncertain, of y whiche the scriptures do not onlpe holde their peace, but also do speake the cōtrary. There dothe he speake of Purgatoꝝ whiche began then to be called in to question.

B. cōfessi. 9 **D I D I.** These thinges seme vnto me to be very plain. But why did Monica. S Augustines mother desire that she mighte be remēbred, whē soeuer y sacramēt was offred **P H I.** It is wout al paraduētūre y she did it, either to y intent, y the faithfull cōgregation shuld beare recoꝝde & testify, that she died in y faith of our sauour Iesu Chꝛist, & a liuely mēber of his body, oꝝ els, of a womāly affection, as whē she **Oblec. 25.** desired to be buried bi hyꝝ husbād **ALB I O N.** Did not Augustine hīm

Purgatory. fo. 112.

him selfe, who, I am sure, was
not lead with womanly affections,
saye in þe same booke: O Lozde in-
spire thy seruants, þe they maye
remēber me at þe aultare, also my
mother and my father: What o-
ther thing did he meane, but that
they shuld remember thē in theyz
Memento?

PHIL A. It hath bene already **Answer**
sufficiently declared what maner
of prayers for the dead, were used
in the auncient Catholick church
and that they were no suche kind
of prayers; as were after wardes
used, and specially after saynte
Augustines tyme. For they made
not those prayers, for to helpe the
dead by them, but for to geue most
hartye thanks vnto God for their
deliuerance oute of this wretched
worlde, and for to obtayne grace
and mercede at his hande for the **The com-**
living. But as the cōmemoratiōs memoza-
of þe Martirs, which wer made by tions of þe
on their sepulchres, to þe gloze of martyrs
God turned in

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to playne God, and for the comfort of the
superstiti livinge, were afterwards turned
on and 3. in too a playne superstition and
dolatrye. ydolatry; so the comemorations of
y other dead, haue ben chaunged
in to meditozious prayers, for to
deliuer them out of the paynes of
purgatoz, as it hath ben already
touched, and nowe I do repete it
the moze gladly, to the entente y
ye maye the better vnderstande &
perceiue what originall and of
Whomal spring y masses for the dead haue
ses for the had. For y they had ones brought
dead did in to a custome to make some co-
crepe into memoziatio of y deade in theyr ec-
y church. clestiall assēbles & congregati-
ons: it did at length by proceſſe of
time growe to this, y they began
to make a comemoration of them
in the Lords supper, for to testify
therby y the church did hold them
for whom this comemoratio was
kept, for the true & faithfull mem-
bers of our sauour Iesu Christ, &
of y comuniō of y saints, which is
most

Purgatory. Fo. 113.

most lively represented in y^e Lords
supper. These be the degrees,
whereby this thinge hath taken
suche an encrease.

EV. Any manne may easely see
that it is euen so as you saye.

PHI. After y^e same maner ought
we to vnderstand the same, y^e **S.**
Augustin hath wrote, of y^e com-
moration y^e was kept, of o^r s^or the
dead, in y^e sacrifice of the aultare
of y^e mediator: whereby we must
not vnderstand suche kynde of sa-
crifice, wber Iesus Chryste oure
only mediator is offerd vnto god
the father s^or the redemption of
our soules, as he was offerd vpon
the aultare of the crosse, o^r as
youre prelates, doo boaste them-
selues that they offer him in their
masses, as it is euidentelye and
plainly set fourth in their canon.
For ther is but one such sacrifice,
whiche our sauoure Iesu Chryste
hath offered ones s^or ever, and
whiche ca be offerd of no other but
of

What. S.
Augustin
vnderstand
by y^e sacri-
fice of the
aultare
of the me-
diator.

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of hym onely, that is the souerain
prieste and hygh bissshop. after the
order of Melchisedech, excepte we
will make the holy Ghost a lyar,
who hath spoken by the mouth of
the holy Apostels.

There be **DIDIMVS**. What manner of
two ma. sacrifice then, doeth saint Augu-
ner of Sa. stine speake of there?
crifices.

The sacri **PHILALETHES**. We ought
fice of re. to vnderstande that there be twoo
concilia- maner of sacrifices, which do com-
tion. prehende all the other. The firste
is the sacrifice of reconciliation or
redemption, soz to deliuer synners
from the wrath of God, but thys
doeth onely pertyen to our sauioz
Jesu Christ, wherof all the Leuit.

The sacri ficall sacrifices were but shado-
fice of wes and figures. The other is the
praysse & sacrifice of prayse and thanks ge-
thanks uinge, whereby we may also vn-
geuinge. derstand all the workes of y faith.
Augusti. li. full, where with they prayse and
ro. de ciui. laude God, and labour to be iolg-
rate dei, ca. ned with hym, as saint Augustin
pt. 6. hym

hym selfe doeth expound it. Now,
 syth that the supper of the Lorde
 is one of the principall thinges, &
 the churche hathe for too glozifie
 God by, it hath ben called a Sacri-
 fice of the auncient wrytters, as it
 was sufficiently declared yester-
 daye when we talked of their seyg-
 ned Sacramente of priestehode,
 though the word was not so meet
 as I wolde it had ben. For, if thei
 had geuen it a moze conueniente
 and apte name, they shoulde haue
 stopped many greates errors, and
 detestable blasphemies, which af-
 terwardes did, by reason of that
 woorde beyng not well understan-
 ded nor taken as the holpe fathers
 toke it, growe in the churche of
 Chryste. If we will then be deliue-
 red from those errors and detesta-
 ble blasphemies, we must marke
 that the supper of the Lorde was ~~not~~ by the
 not called a Sacrifice, because y^e super of y^e
 Chryste shoulde be offered in it: lord was
 But because that he offereth and called a

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presenteth him selfe vnto vs, and
that we do throughe faith receiue
him, and geue him thanks for the
great benefytes that we haue re-
ceaved by the merites of his death
passion & bloudshedding cōfessing
and professing, that we holde non
other for our sauoure, but him,
and that we do accept and know-
ledge none other sacrifice, but his
onelye. For this cause also was
the Lordes supper, called of the
Grekes *Eucharistia*, which woorde
dothe signifye thanks geuyng.
Thus dyd Saynte Augustyne,
and all the other doctours of the
churche vnderstande it.

Wherefore, when thys holpe sa-
What. S. ther, Saynte Augustine or anye
August. & of the other dyd speake of the aul-
other aul- tare, they vnderstode non other
cient sa- thyng by it, but the table or boorde
thers did that they vsed then in theyr com-
vnderstād munion: Whiche I, saye they
by þ aul- called an aultare, alludig to þ aul-
tare. tars of the olde lawe & hauinge a

re.

Burgtoye. fol. 117.

respect vnto the sacrifice of praise
and thanks geuing, y was offerd
by the church, in the supper of the
Lorde. This was the estate of the
churche concerninge this matter
in Sainte Augustines tyme, who The time
was about .iii. hundred peares that saint
after the ascension of our sauour Augustin
Jesu Christ, at the which time the was in.
churche began wonderouslye to
growe oute of kynd.

DIDI. How I beseeche you:

How the
church did
grow out
of kynde.

PHIL A. After that they had
ones begonne to myngell the me-
morie of the deade, wyth the co-
mmemoracion of oure sauour Jesu
Christ (wherefore onely the sup-
per of the Lorde was instituted
and ordayned and not for a me-
moryall or remembraunce of syn-
ners, whyche hadde not redymed
vs by theyr deathe) of one false
oppyon and erreure they dyd
fomble in too an other, fallinge
at lengthe in too suche a madde-
nesse and dowltinge, that they did

A. ii. thinke

The huntinge of

thinke that the supper of the lord, whiche was onely appoynted for the liuinge, and wherin the quick onely can communicate, did profit the dead, & that they might receaue it for them, and for the saluation of their soules after the same maner, & they did the other suffrages and prayers, in theyr name.

EVRT SPELVES. If we wyl
1. Coz. 15. take the same, that Saint Paule hath wrytten of the Corinthians whiche made them selues to be baptyzed for the deadde, in the same sense, that the aunciente wryters, dyd take it: We shall fynde that they be no lesse to be excused, than these are. For if I maye receaue the Sacramente of communyon for an other, whye maye I not as well be baptyzed for hym?

Baptisme But, I suppose, that they
wylt neuer graunte vnto mee,
for the that anye manne maye be bapty-
deade. zed for an other, or that baptisme
can

Purgatorie. fo. 118.

canne pzoſyt hym ſoz whome an
other is baptizyd: And yet much
leſſe the deade than the guycke: I
meane, if ſuche kynde of baptys-
me that is receaued ſoz an other,
canne not pzoſyt them that bee a
lyue, muche leſſe ſhall it pzoſyt
them that be deade.

PHILALE. There haue bene
manye, that haue bene of thys
opynion, that they might be bap-
tizyd ſoz the deade, that were de-
parted wythoute Baptysme, and
that ſuch kinde of baptysme ſhuld
pzoſytte them: But the ſchoole
doctours, and ſpeciallye Tho-
mas De Aquino dothe deny that,
and dothe condempne the ſame
opinion. Thom. 4.
Sent. di.
ſtinct. 45.
que. 6.

EVTRAPELVS. If then I
can not be baptizyd ſoz the deade:
What can y Sacramente, which
I receaue in theyr name pzoſytte
them? For, it was no moze o-
dayned ſoz the deade, than bap-
tyſme was.

Q. iii.

But

The huntinge of

But they were bothe ordeyned for the lpyntinge, as well, I saye, the one, as the other, syth that they are bothe of them, Sacramentes, appointed for the milita[n]t church whiche is yet compassed aboute w[ith] the fleshe.

Obiect. 26 ALBION. There is a great difference. For, syth that Baptisme is the Sacrament, wherby we are receyued in to the church, and incorporated, or grafted in Ch[ri]st, we can not be baptized for the saluation, of those that are not yet made membes of our saviour Iesu Ch[ri]ste. For, afoze that we can be parteners of the good dedes, y[et] are done in the church, we muste be made membes of thesame, as they be that are baptized. Therefore, syth that they are of y[et] bodye already, it stande with better reason, that other should receyue the Sacrament, and communicate for them, than that Baptisme should be receyued for those that be not yet

Purgatorie. Fo. 119.

yet of the bodye, for the causes by
me aledged before.

EVTRAPELV S. But the case
that a man be thoroughly instruc- **Answer**
ted in the doctrine of our saviour
Jesu Chiste, and haue a lyuely
saythe in hym, and in the merites
of his death, passion, and blood-
sheddinge, and soo dye withoute
Baptisme, as it did happen many
tymes in the prymityue church:
what saye ye, is not he alreadye
throughe the same saythe grafted,
in oure Saviour Jesu Chiste,
and made a lyuely member of his
bodye?

Why shoulde it not then stande
with as good reasonn, that Bap-
tisme should be receiued for hym,
after dys death, (so that he dye not
in the contempte of the Lordes in-
stitution and ordenaunce) as they
doe receyue the Sacramente of
the bodye and bloudde of Chiste,
for theyr deadde? For it is a ly-
uely saythe workynge throughe
D. lili. cha.

The huntinge of

baptisme charitie, wherof Baptisme is, as is þe very it were a heauenly seale, that doth seale of þe grasse vs in Chziste, which thing righteous all the learned men of the worlde nesse of can not denye, except they will be sayth. altogether agaynst the manifest & playne scriptures.

PHILALE. There is nothing Gene. 15. moze certayne. For, Abzabam (as the scriptures doe testifie) did beleue longe afoze he did receyue circumcision, and it was imputed or reckened vnto him for righteousness. Who wolde then saye, that Abzabam was not grafted alredey in that blessed seede, that was promised vnto hym, in whom and by whome all nations should receiue blessing, and a most perfect deliuerance from the curse of þe law? We do reade likewise, þe whyles Acto. 10. Peter was yet preaching vnto Cornelius and hys familie, the holy Ghoste did come visibly vpon them, as a moste infallible token & signe of their sayth. Shal we say, that

Purgatorie. fo. 120.

that they were not already members
of our saviour Iesu Christe: Yet,
all these things notwithstanding
they will not permitte the same to
be done in baptisme, & they they
selues do presume againste all the
scriptures and worde of God, too
do in their Sacrament of the aul-
tare: that is to saye, they will nei-
ther permitte nor suffer, that bap-
tisme shoulde bee receyued for the
dead, though it be moste certayne
that they dyed in the sayth of our
saviour Iesu Christe: but they can
wel abyde that euery dyōkē priest,
do receyue their holy sacramente
for them, that are deceased & gone
though none of them bothe (as ye
sayde very well) was ordeyned for
them, but onely for those, that be
yet here, in the militaunt church,
warring styll againste Sathe the
deuell, the fleshe and the worlde.
But after that this superstition
was ones receyued, and had take
roote, one errour didde bzeeds an
D. v. other,

The huntinge of

other, in soo muche that they dyd
 begynne to applye the Lords sup-
 per or Sacrament of the body and
 bloude of Chyſte, for too helpe y^e
 deadde, and for to ease their pay-
 nes, y^e they suffred in they^e newe
 fourged purgatorie: Mea, they did
 thinke, that they, for whome the
 commemozatiōs were kept, were
 as muche partakers of the commu-
 nion, and blessed supper of y^e Lord
 as they that did communicate for
 them, or did receyue the sacramēt
 in their name. What shoulde a mā
 saye: they beyng not content with
 this, dyd growe at lengthe vnto y^e
 superstition and madnesse, y^e they
 did minister they^e Sacramente of
 the aultare vnto deade corpes, as
 we reade in the lyfe of saincte Be-
 nedict, beinge taken out of Grego-
 ries dialoges, that is to saye, how
 this holy mounke did commaūde,
 that the sacrament of the aultare
 shoulde be geuen vnto a certayne
 Ponne that was deade. Whiche
 thinge was done, and the conse-
 crated

The
 great su-
 perstition
 and mad-
 nesse of y^e
 papistes.

Gregor. in
 dialo. saint
 benedict.

Purgatorie. fo. 121.

crated breadde put in her mouth.
The lyke was also done of Baptisme. **EVTR A.** They say that y^e Jewes, be yet in this errour, that The er-
if their chyldzen doe chaunce too roue that
dye after the eyght daye, whyche y^e Jewes
is ordeyned for the circumcision, were in,
they will circumcise the deade bo- touching
dyes of theym, lest they shoulde be their cir-
layde in the ground vncircumcised. cuncisid.
Althoughe this thinge be altoge-
ther erroneous, yet it standeth with
better reason, thā that same, that
your papistes do.

PHILALETHES. Thys cu-
stome of gevinge the Lordes sup-
per and Baptisme vnto the dead,
hath ben iudged hereticall by the
auncient fathers, in so muche that
a decrec was made against it in y^e
thyr2d Concil of Carthago. These
are the wordes of it: It hath ben
also decreed and determined y^e the
sacrament of thākes geving shuld
not be ministred vnto deade bo-
dies. For, it is sayde of the Lorde:

*Conci, ter-
tium cartha-
ginense.*

Take

The huntinge of

Take and eate, but the dead coꝝp-
ses can neyther take noꝛ eate. We
must also beware that our weake
bꝛetherne do not beleue, that it is
lawfull to baptize the deade: vnto
whome it is not lawfull to mini-
ster the Sacrament of thankes ge-
uinge. All these thinges doe suffi-
ciently declare how bothe saincte
Augustine and all other fathers
oughte to be vnderstanded, when
they speake of the pꝛayers foꝛ the
dead, and of the sacrifice, that is
offered foꝛ them. Foꝛ, they were
not of opinion, that their pꝛayers
and oblations coulde helpe y^e sou-
les departed, oute of purgatoꝛye,
which began in Augustines tyme
to be onely in question, he him self
daring affirme nothing, touching
thesame: But all these things, the
auncient fathers did vse foꝛ the cau-
ses aboue reherced, that is to say,
eyther to testefye therby, that they
did assuredly beleue, y^e their deade
did lyue in euerlastig glorie with
Chꝛiste,

Purgatory. fo. 122.

Christe, beinge membris, of the same bodye, that they were of, or els by suche meanes for to abolish and put downe the superstition and Idolatrie, that the Pagnymes & Heathen did vse about their dead, as it hath ben manye tymes shewed alredy.

ALBION. What saye ye to saint Gregorie, who, as ye haue heard, doeth affirme, that the soules departed, are deliuered soure maner of wayes, that is too saye: by the oblations of the priestes, by the prayers of the Sainctes, by y almoses of their frendes, and by y fastinges of their kinnessfolkes: Doeth not also Denys make an expresse mention of the prayer, y the bishop made for the dead?

Gregori. ad bo. archie. pisco. 13. que. 3. cap. Anme.

PHILEAS. As for Gregorie Where he had learned the same diuinitie, Gregorie of the spirites and soules, that did did warn so often tymes appeare vnto him, his diuinitie, and not oute of godes booke, for, nitie, thou there ching the

The hunting of

there no suche thinge can be found.
Therefore his auctoritie in this
point, ought to be of no weyghte.
And verely, all thinges being wel
considered, I fynd that to be most
true, that a certayne autoure hath
written of hym, saying: *Pelagio suc-*
cessit Gregorius Magnus, homo in diuis
nis literis puer sed mire supersticiosus, qui
plus damni in ecclesiam dei inuexit, quam
vllus vnquam hereticus. That is too
saye: Gregorie the greate dydde
succede Pelagius, beinge a me al-
together chyldishe in the scriptu-
res, but wonderfull superstitious,
who hath done moze hurte vnto þ
churche of God, than euer any he-
retike did. Whosoever wil reade
his dialoges, he shall fynde what
goodly stufte there is, and howe
worthi to be credited and beleued:
A chyld that hadde but readde the
newe Testamente ouer, woulde
be ashamed too writte anye suche
thinge, as is there to be founde.

And as for the same Denys, that
hath

The
praise of
Gregory
the great.

Purgatory. Fo. 123.

hath writtē the ecclesiasticall Hierarchy (so, if the sam Denys who Paull dyd conuerte at Athenes, in the steele of Mars, would haue Act. 17.
written cyther of the state of the blessed Angelles, or of the order that ought too be obserued & kept in the churche of Chryste, he wold rather haue folowed hys mayster Paull, than the vayne phancies, and dreames of hys owne headde) althoughe he maketh in few wordes mention of h̄ prayer that was made for the deadde at his burying yet doeth he neyther proue by the scriptures that thesame ought too be done, nor yet speake one worde of purgatorye, he doeth reherce h̄ ceremonies that were aunciently obserued and kepte, in their burynges and funeralles. What ceremonies
Fyrst, a remonies peece of the scriptures that made were an expresse mention of the rysinge a- ciently b-
gayne from the dead, was readde sed in buryng
vnto the people, after that h̄ bodye ryngs & was broughte in to the chutche. funerals.

Then

The hunting of

Then the people was erhozted to geue hearty thākes vnto almighty God, for the fauour & mercy, y^e he had shewed vnto the dead, and that euery man shoulde likewise make his pzayer vnto the heauēly father, for the obteyninge of the lyke fauour and mercy at his laste ende. After this, the minister dyd anoynte the dead bodge with oyle, and made the pzayer, that ye rehersed afoze. These thinges being done, the dead corps was layed in the ground. But there was neyther masse of Requiem, wherein any commemozation of the deade shoulde be made, and in y^e whiche Chziste our saulour should be offered for the soules departed, nor yet Diriges with Placebo, and Dilexi quoniam. Moreover, that same that he doeth wzytte of the pzayer that was made for the deade at his buryinge, is wzytten after suche a sort that all men maye see, that it was onely a desyre, that the faythfull had,

Purgatorie. Fo. 124.

had, of his saluation, whereof they gaue, as it were an opene, and a publike testimonie: not that the same did come of any opinio, that they had eyther of purgatorie noz of any paynes, that the soules of h saythfull, shoulde suffer, after they be departed out of this lyfe: But because, that such a desyre, that we haue of the saluation of our deade frendes, can not but declare it self by one meane, or other. Howsoever the matter goeth: this oughte to suffice vs, that this custome of praynge for the deade, is no ordeinaunce of Christe, noz yet of his Apostels. For, all they that haue witten of it, can not proue, but y it is a mere traditio of the fathers whome we are not bounde to folow in all thinges, that they haue eyther sayde or done, as we are bound too folowe the infallible woorde of God. For, as ye bothe learned in oure fyrst communication, and sens, we oughte too folowe and

R.i.

belcve

The hunting of

*Dloni. Ece
clest. 1 ear.
li. 1. cap. 7.*

beleue them as farreforth as they
brynge thesame infallible truethe
of Gods wooꝝde for their warrāt.
And that we should go no farther
what reason can ye fynd in thys,
that thesame Denys, of whome
we do speake nowe at this pꝛesent
doeth speake as reuerently of the
Chꝛysme and oyle, that the holpe
aunciēt fathers did vse in Baptis-
me, and many other ceremonies,
as of Baptisme, making thesame
equall vnto it? Is it not to intolle-
rable a thynge to compare mēs tra-
ditions vnto the Sacramēts, that
the Lorde hym selfe, hath ordey-
ned?

ALBION. If it were so, as
ye saye, why doeth Iridoꝝus wꝛite
that Origene dyd not onely allow
and sette thys custome in an order
but also that he dyd augmente it,
as most commendable?

P H I L A C T H S. We
shall heare what Origene sayeth
hym
*Origi. in su
is cōmentas
rusin. 106.*

Purgatory. Fo. 125.

hym selfe: **We** doe (sayeth he in
hys commentaries vppon Job.)

Kepe deuoutely a memozie or cō-
memozatiō of the sainctes, of our
kynnesfolkes and frendes, that
dye in the fapthe: as well toz the
ioye that we haue of they2 reste,
as requyzyng for vs a holpe ende
and happye departinge in the
fapthe.

Doeth he saye here, I beseeche
you, that this was done, for too
praye for the deade, or for too calle
vpon thē, were thei neuer so holy?
Afterwardes, he doeth shewe, by
whome this was done, & the ma-
ner how, saying: **We** do kepe the
same cōmemozation, calling holy
& deuoute men with the priestes, &
faithfull with the clergy, feasting
the nedy and pooze, and refreshing
the wydowes and fatherlesse, too
the intent that our feast maye be
made in the remēbraūce of y^e ioiful
reste, y^e the soules of y^e dead haue,
for whome we kepe a memozie.

R. ii.

And

The hunting of

And that it may be vnto vs for an odour of swete smell befoze y eter nall and euerlasting God. If thys religion had pleased God, that is to saye, if it had ben his pleasur, y we should haue called vpon y dead, or that we should haue prayed. for them, would not be, thinke ye, haue ordeyned some holy days, sacrifices and ceremonies for y dead as he did in many other thinges, yea, in a greate many that semed nothing so necessarie, as your popish priestes, do esteeme and iudge the oblations and offringes for y deade, to be: & which they do moze vrgently cal vpon, than any commaundemēt, that euer God gaue: We do see lyke wise, that Origene speakig of the cōmemozatiō y was done for y dead, doeth onely make mention of the profit, that dyd come thero f vnto y liuing. Wherby we maye vnderstande, that all the same was done for the lyuing and not for the deade.

Extra.

Purgatory. Sol. 126.

EVTR APELV S. It is no mer **Why** po
uayle, that the popishe pziesses do pish pre-
esteme the oblations and offerings kes do so
soz the dead to be so necessarie. stoutlye
Foz, they knowe, that if the peo maintain
ple were ones perswaded, y suche y offerigs
doinges did nothinge pzofigte the & oblatiōs
deade, the best parte of their lustye soz y dead
Gandeamus were gone: they shoulde
withyn a whyle, a greate many of
them, go with thynne cheekes.

PHIL ALETES. If this soli-
citude, and care, that the papistes
do take soz the dead, were compze
hended in the charitie and loue, y
we owe vnto our neyghbour, how
could it be, that bothe the spirit of
God, oure sauour Iesus Chziste
him self, and his Apostels shoulde
haue left it vnspoken, which haue
alwayes commended so hyghlyc y
charitie and loue, that is due vnto
our neyghbour and yet thei neuer
spake one woꝛde, that we shoulde
eyther faste, geue almoses, praye,
oz make sacrifices, oblations and

R. iii.

offerin.

The hunting of

Io. 20. 21.
Act. 20.

offerings for the dead: If that were
necessarie, and according to goddes
holy will, how should it chauce,
that it hath ben moze hydden fro
vs, than any other thinge: Howe
could thesame be true, that our sa-
uiour Iesu Christe, and his Apo-
stelles haue sayde, and leste vnto
vs by wittinge, that is too saye,
how that they haue preached and
declared vnto vs, the hole will of
God, and all hys holy commaun-
dementes: Do we not then greate
iniurie and wzonge vnto them, to
make a commaundemente of loue
and charitie, whereof they neuer
spake, althoughe we were wyser
than the holpe Gholle that spake
in them.

DIDIMVS. Now brother Al-
bion, your reward is in a maner
discorfit, and ready to geue ouer,
except ye haue yet soe souldiours
in floze, for to helpe your self with
all, in this extreme pointe, that ye
are bzought to.

Philale.

Purgatory. Fol. 127.

PHILALETHES. I do yet re-
member a goodly saying of s. Augu *Augu. ad*
stin, which serueth veri wel for our *Macedoni.*
purpose. We shal haue it in an epi. *um. cpi. 54.*
Act y he set vnto one Macedonius,
where he doeth wzt on this ma-
ner: *Mormy porro corrigendorum nullus*
alius quam in hac vita locus. Nā post hāc
vitam quisqz id habebit, quod in hac sibi
met conquisierit. That is to saye?
There is none other place too coꝝ-
recte our maners and conditions,
but onely in this lyfe: For, after
this lyfe, euery mā shal haue that,
that he hath purchased vnto hym
self here in this woꝝld.

ALBION. We do cōfesse & graūt
y euery mā shal haue after his de-
parting out of this woꝝld, what-
soeuer he hath purchased vnto him
self here in this lyfe. This doeth *Oblec, 27*
make altogether for vs. For, if a
mā, doeth in his lyfe tyme deserue
that the prayers, almose deedes,
and oblations of hys frendes and
kynnesfolkes maye be auayleable

R. lili

vnto

The hunting of

unto him, in the other world, he shall receaue pꝛofytte by them, it not, all that his frends and kins folkes are able to do foꝛ him, shall pꝛofyt him nothinge at all. And to this dothe Saynte Augustine hym selfe agree, whose wordes are these:

Augu. suo
Euche. no.

Neque negandum est defuncto-
rum animas, pietate suorum vi-
uentium releuari, cum pro il-
lis sacrificium mediatoris offer-
tur, vel elemosine in ecclesia fiunt.
Sed etsi hec prosunt, qui cum vi-
uerent, ut hec sibi postea prodesse
possent, meruerunt. Est enim qui-
dam viuendi modus, nec tam bo-
nus, ut non requirat ista post mor-
tem nec tam malus, ut ei non pro-
sint ista post mortem. Est vero ta-
lis in bono, ut ista non requirat & est
rursus talis in malo, ut nec his
valeat, cum hec vita transferit, ad-
iuuari: Quocirca hic omne meri-
tum comparatur, quopossit post hanc
vitam releuari quispiam vel grauari:
Primo

Purgatorie Fol. 128

Nemo autem speret, quod hic neglerit, cum obierit, apud deum promereri. &c. That is to say: we must not deny, but y the soules of the that are departed, may be relieved, holpen, and ayded by the godlyncie and deuotion of they frendes beinge yet alyue: either whē the sacrifice of the mediator is offerd for them, or when almoses be done in y church. But these things do profytte them, in hiche when they were allyue, did deserue y they shuld be profitable vnto the. For there is a certain manner of liuing, which neyther is so good, but that he y dieth in it, may require these thigs after his death nor so euil but that these thinges may profyt him after his deceasse that dieth in it. But ther is such a kind of life in goodnes y he that dieth in it, nedeth no such things: & again ther is such a kind of life in euil or wickednes, y he that dieth in it, can in no wise be healped by

R. v.

such

Suspend
thy iudge
ment good
reader til
thou hast
hard the
answer.

The huntinge of

suche thinges, after that this lyfe is past and gone. Wherfo2, all merite o2 deseruing, wherewith any man maye be releued o2 greued after this lyfe, is gotten, o2 purchased here. But let no man hope, y he shall deserue towarde God, after that he is deadde, the thinge, y he hath here neglected & not pasted upon. This then that the churche doeth vse customably for the recommending of the dead, is not contrarye to y saying of y Apostel. wher he sayeth: We shall all stande before the iudgement seate of Christ that every man may receiue according to that, y he hath done by the bodye, whether it be good o2 euell. For, every man hath also purchased this merite, whyles he lyued in the bodye, that these thynges mighte profite hym. For, they are not profitable vnto all men. But wherfo2, be they not profitable vnto all men, but because of y difference o2 diuersitie of lyfe, that every

1. Cor. 5.

If euery man shall receiue according to y, that he hath done the he shall not receiue according to that y o, ther men

Purgatorie fol. 129.

euery man hath lead in the body: do, or lea-
 uen therfore the sacrifices ey- ue bndon
 ther of the aultare or of any almo-
 sedebes are offered for all theym y
 dye, being baptizyd: they are than-
 kes geuing for them that be verye
 good, and for the, that be not ver-
 euell, they are propiciations, or sa-
 crifices for to purchase the fauour
 of God vnto them: But for them
 y be very euell, although whē they
 be dead, they fele no helpe thereby,
 yet be they some comfort vnto the
 lyuing. But to whomsoeuer they
 do profite, eyther they do profit to
 this ende that they may haue full
 remission of their sinnes, or with-
 out doubte y the damnatio mai be
 more tollerable & easye. Whereto
 saint Augustine. What could be
 spoken, I pray you, more playnly
 thā this is: He doeth discusse all y
 hole matter so goodly & so clerkely
 aunswering befoze, all the obie-
 ctions & replyngs of his aduersa-
 ries, that no man could do better.

Again

Here are
 y woordes
 made e-
 quall w y
 death and
 bludshed-
 dig of our
 sauiour
 Jesu
 Chyste.

The huntinge of

Again he doeth set forth the diuersities of lyues, and of the merities of men, shewinge that he that will haue the good dedes of his frends and kynnessfolkes to do hym good and to be profitable vnto hym, after his death, must deserue y same in his lyfe tyme, whyles he is yet in the bodye. I might here bringe many other places out of the same antour, but this shal suffice at this present. For, if this one onely place can stande (as I trust it shal) it will beare vp all the other: But if it be ouerthrowen, all the other must suffer the lyke fall.

Answer

PHILALE. I do not doubt, brother Albion, but that ye do remember, what hath ben sayde alreadye of the prayers and almose deedes that were done in the ancient church, for the dead, & vpon what intent the ancient bishops and pastours, did ordeyne, or rather in a maner against their will, permitte and suffer suche thinges to be

Purgatory. Fo. 130.

too be vsed: therefore, it shalbe no
nede to reherce it agayne. Onely
this wolde I sayne knowe of you:
Whome ye do vnderstande by thē,
that do deserue here in this lyfe, &
the good dedes of their frendes &
kynnessfolkes maye relyue & help
them after their death.

ALBION. Whom shoulde
I vnderstande but those that dye,
beyng confessed and true repentāt who thei
synners: We maye also vnderstād be that be
them, that haue in their lyfe tyme serue that
ordeyned such thinges too be done the good
foz thē after their death, of whom dedes of
sainct Ihon the Euangeliste spea. their scer
keth after this maner: And theyr desekins
wozkes do folowe theym. What folks mai
shoulde be these wozkes, I besech helpe thē
you, that folowe them, but h good aftertheir
dedes that are done foz them, after death.
they? Deceasse: Foz, those that thei
their selues haue done, go besoze,
and not after.

PHILALE. I will aunswere
afterwards too the place, that ye
haue

The huntinge of

haue alleaged out of the reuelation
of Ihon. Now do I intende to dis-
cusse bothe the saying of saint Au-
gustine, and also the aunswere y^e
ye haue made me: For first and four-
moste I wolde sayn learn of saint
Augustine, where he can fynde in
all the scriptures, that men can be-
serue in this lyfe, that y^e godlines
oz deuotion, and almose deedes of
their frendes & kynnessfolkes shuld
helpe them after their death: I am
sure that if ye wil reade all y^e hole
bodye of the Canoncall scripturs
throughe, ye shall not be able too
shewe me one onely tote oz syllabe
that maketh any mention of suche
things. But rather there shall ye
learne, by the diuine autoritie of
Gods worde, that there is y^e king-
dome of heauen, where the elect &
chosen peopel of God, shal imme-
diatly after their death, be in ende-
lesse ioye and vnspeakeable glorie
with our sauour Iesu Chyist: and
also that there is an everlastinge
spere,

Augu. con-
tra pelagi.
hipogno-
stis
li. 5.

Purgatory. Fo. 131.

fyere, where all the reprobate, & vnbeleuinge people, that dye not in the faythe of Chyſte ſhall as ſoone as they be departed oute of this lyfe, ſuffer euerlaſting toymes and paynes: We knowe no thynde place (ſayeth ſaincte Auguſtine hym ſelfe) *imo nec eſſe in ſcripturis ſanctis reperimus*: yea, we do not fynde in all the holpe ſcriptures y there is any. For, as he hym ſelfe doeth teſteſpe:

idem, de ciuitate dei, li.

In requie ſunt animæ piorum a corporibus ſeparatæ: impiorum autem pœnas luunt, donec iſtarum ad æternam vitā, illarum vero ad æternam merem quæ ſecunda dicitur, corpora reuiuſcant. What is to ſate: The ſoules of the godly beyng ſeparated frome their bodies are in reſte, but the ſoules of the vngodly ſuffer puniſhmente tyll the bodies of theym doe ryſe agayne vntoo euerlaſtinge lyfe, and the bodies of the ſe vnto eternal death, whiche is called the ſeconde death.

Where

The huntinge of

Where is now the thyrd place,
where the soules departed maye
haue relpefe, by the deuotion and
almose dedes of their frēds & kins-
folkes: He confelleth hym self (as
it hath ben twyse already rehear-
ced vnto you) that we can not fynd
in the holy scripturs, that there is
any suche place.

And in this place now alledged
by me, he doeth oneiye speake of
the ioyfull reste that the soules of
the godly haue after this lyfe, and
of the horrible and intollerable pu-
nishmet, that the soules of the vn-
godly do suffer, in the vnquenchea-
ble syer of hell. But this are we
most sure of, y all men generally,
begotten of mortall seede doe dye
and departe oute of thys worlde,
eyther in godlinesse, or in vngod-
linesse: that is to say, eyther in the
faythe of our sauour Iesu Chyist,
wherby we are freely iustified &
obtained a gratuite and free remis-
sion of our synnes: or elles oute of
hys

his saythe. Thys doeth the holy
Canonicall scripture teache vs,
whereby we do also learne that to
hym that woorketh not, but belea-
ueth on hym that iustifieth the vn-
godly, his saythe is counted for
righteousnesse: euen as Dauid de-
scribeth the blessedfulnesse of the
man, vnto whome God ascribeth
righteousnesse without dedes:

Blessed are they, whose vnrighte-
ousnes are forgiven, and whose
synnes are couered.

Blessed is that man, vnto whome
the Lord imputeth no synne.

Heynge then that through saythe
in our sauiour Iesu Christe we
are counted righteous before
God, our synnes beynge no more
imputed vnto vs, but couered and
as it were drowned in the bloude
of our sauiour Iesu Christ, where-
fore the holy Ghost by the mouth
of the holy prophete Dauid, doeth
call and pronounce vs blessed (and
no marueyll why. For, through

S. l.

the

The huntinge of

1. Coz. 1.

Sapi. 3.

30. 3.

Ro. 2.

the same faith, Christ is made vnto
to vs, wisdom righteousnesse,
sanctifying and redemption, what
nede shall we haue after oure de-
partinge, of the good dedes or de-
uotion of oure frendes and kins-
folkes, for to helpe and relieue vs:
sith y^e our soule shall be in y^e hādes
of the Lorde, and no tormentes
shal touch them: On the contrary
syde, we are certified by the infal-
lible worde of God, that Goddes
w^rath and indyngnation, shall a-
bide styll vpon the childe of vn-
beliefe, and that tribulation an-
guysh, and everlastinge damp-
nation shall be vpon they^r soules
for ever: What canne then, the
deuotion and good dedes of their
frendes and kinnesfolkes healpe
them, when they be deade, and
weyghed downe with the intolle-
rable bordon of gods w^rath in to
the bottomlesse pyt of hell, where
no redemption is, nor yet anye
easement of paynes:

And

Purgatorie. Fol. 133.

And as for the diuersity of mens
liues and merites, that saint Au- The di-
gustine doth speake of: that wold uersity of
serue, if we shuld purchase, or mes liues
wer able to purchase remission of & merites
our synnes, and life everlastinge y. s. Au.
by our own merites & deservings. gust. doth
But as Christ, if we take hold by aledge hel
faith vpon the merites of his death peth no
passion and bloudsheddinge, doth thing the
supply and fulfyll for vs, what so opinio of
euer we doe wante and lacke in ypocrites.
oure selues, of that profection
and obedience, that God dothe
requrre at our handes in his ho-
lye and sacred lawe (for Christe Ro. 10.
is the ende or perfection and ful-
fyllinge of the lawe, too iustifye
all that doe beleue) So, by hym
onelye are wee reconcyled and
brought agayne vnto God, from
whome oure synnes onelye doe
separate vs, as Saynte Augu- Aug. de ci-
stine hym selfe dothe wyte say. ul. dei. li. 16
inge. 22. cap.

S. ff.

In

The huntinge of

In eius nomine vincitur, qui hominem assumpsit egitque sine peccato, ut in ipso sacerdote ac sacrificio fieret remissio peccatorum, id est per mediatorem dei et hominum, hominem Christum Jesum, per quem facta peccatorum purgatione, reconciliamur deo. Non enim nisi peccatis homines separantur a deo, quorum in hac vita non sit nostra virtute, sed diuina miseratione purgatio, per indulgentiam illius, non per nostram potentiam. Quia et ipsa quantalacumque virtus, quae dicitur nostra, illius est nobis bonitate concessa. **Whiche we maye Englishe after this manner: The victorie is gotten in hys name, that hath taken man vppon hym, and hath liued without syn: that in him and throught hym, bringe the priest and the sacrifice, remission or forgiveness of synnes shoulde be obteyned and geuen, & is to saye by the mediatur of God and men, that man Jesus Christe.**

By

Purgatorie. Fo. 134.

By whome, the pouring of our synnes being made (that is to say, our synnes being poured & washed away) we are reconciled vnto God. For, we be not separated from God, but by synnes, wherof þe pouring is not made, or which are not poured in this lyfe, by our own vertue and strength, but by mercy of God, by his indulgence and clemencie, and not by our own power. For, the same smal vertue and strength, that is called oures, is graunted and geuen vnto vs, by his goodnesse. Doeth not he shewe playnely, that our synnes, are poured and washed away in this presente lyfe, not by our owne strength and vertue, but by the diuine mercie and goodnes of God?

EVTRAPELVVS. I thinke The true meaning that the meaning of it, is this: meaning
That although our synnes must of S. Au-
be poured, and washed away guiltines
here in this lyfe, where we maye wordes.
yet do good or euell: yet the same
S. iii. can

The huntinge of

can in no wise be don by our own rightousnesse and vertue, but only by the free goodnesse and mercy of God, purchassed vnto vs by the onely meryt of the death, passion and bloudshedding of our saviour Iesu Christe: howe canne it bee then, that oure synnes shuld be put away, by the vertue and merytes of other, after this life?

PHIL. Yet an other thinge haue I marked in thys laste sayinge of Saynte Augustyne, that is to saye, how he dothe here as firme and testify that as bi Christ oure synnes are purged, so by hym onely wee are reconciled vnto God.

Whereby we doe learne, that it is he alone, for whose sake and lone, God is fauourable and mercifull vnto vs. How dothe thys agree then, wyth the same place that oure brother Albion hath alledged oute of hym, where he saith: that for them, that be not verye

Purgatoꝛye. fo. 135.

berye euill, the deuotion: & good
deedes of their frendes and kyns-
folkes, are propitiations oꝝ sa-
crifices so; to pouꝛchasse the fa-
uoure of God vnto them: Is not
thys to take the office of Chꝛiste
oute of hys hand, and to geue and
attribute it vnto the vayne woꝝks
of moꝛtall and synnefull men?

D I. I meruaile that euer such a
thing did escape Saint Augustin, *Aug. li. 4.*
but that I consider, that he was a *de trinitate*
man, as other are.

P H I. Now ye shal heare beside
al the places, that haue ben alredy
aledged, how purely and sincere-
ly he doth speake of Chꝛist, & of
the true purgatoꝛy, that we haue
in hym. These be his woꝛdes,
whiche are wꝛitten in his fourthe
booke *de trinitate*: By his death, y is
to say, by his one onely and moſte
true sacrifice, which hath ben of-
fered so; vs, he hath pouꝛged, ta-
ken away, abolished and put oute
all those offences, trespasses and
fautes

The huntinge of

sants for the which, the rules and powers dyd detayne and wyth holde vs, for to be punyshed, and by hys resurrection and newe life he hath called vs, who are predestynated, he hath iustified them, that are called, and glorified them that be iustified.

D I D I. Except brother Albion ye do better vnderset youre buyldinge, it is like to haue a greate fall. For it is alreadye shewen lye shaken.

P H I. But now wyll I come to oure brother Albions aunswer, that he dyd make mee, when I asked him: Whome he dyd vnderstande by those, that dyd merite and deserue in this life, that the deuotion and good dedes of their frends & kinsfolkes, might helpe and relieue the after their death. As farre, as I can remember, ye sayd that ye vnderstode them, that dye beynge confessed, and true repentaunte synners.

AL.

Purgatorie. fo. 136.

ALBION. I sayd so in dede.

PHI. Marke ye nowe brother Albion, how little they that dye in the true confession and acknowledging of their synnes, and with a true repentaunte hearte haue nede, after they be ones dead, and gone, of the deuotyon and good deedes of theyr frendes and kinsfolkes, if we shoulde but folowe the authoryte and sayinge of the blessed Martyr Sainte Cipriane, who beyng a good whyle afore saint Augustyne, doth write after this manner.

Cipria. contra demetr. tracta.

Tu sub ipso licet exitu, et vite temporalis occasu pro delictis roges deum, qui verus et vnus est, confessionem et fidem eius agnitionis implores, venia confitenti datur, et credenti indulgentia salutaris, de diuina pietate conceditur, et ad immortalitem, sub ipsa morte transitur.

primo.

That is to saye: Althoughe thou doeste at thy berre departinge oute of this worlde, and
S. b. going

The huntinge of

going doune of this tempozal lyfe
praye vntoo God for thy synnes,
who is the true and only God, cal-
linge vpon him, with a faythfull
confession and acknowledgynge
bothe of thyne offences, and of his
truethe: thus confessing and bele-
uynge, thou hast free pardon & for-
geuenesse geuen & graunted vnto
thee of the meere goodnesse and
mercy of God: and in the very
death (euen as soone as thou hast
geuen by the ghooste) thou passest
vnto immortallitie. Here do ye see
that, by this holy martyrs saying,
if we do vnfeygnedly confesse and
acknowledge our synnes, and re-
pente frome the bottome of oure
heartes: we do not onely obteyne
a free pardone and forgeuenesse,
of oure trespasses and offences, at
the bounteous and merciful hand
of God, but also in the very death
it selfe, we passe vnto immorta-
littie, that is too saye, vnto a lyfe,
that neuer shall ende. What shall
then

Purgatorie. fo. 137.

then the deuotion, and good dedes
of oure frendes and kinnessfolkes
proue unto vs? Can they better
our estate? But then we shal haue
the fruition of the godhead, and se
God as he is: we shalbe with oure
Jesu Chyriste in glorie, and haue y
felowship of al the blessed spirites
and soules of the righteous: what
coude be added too this felicitie, I
beseeche you?

The scriptures, do in all points
agree with this holy marty: fyrst
Ezechiel doeth crye oute, sayinge: **Eze. 18.**
At what time soeuer a sinner doth
repente hym of his synne from the
botome of hys heart: I will put al
his wickednesse out of my remem
braunce, sayeth the Lorde.

Doth not the holy Ghost here by y
mouthe of Ezechiel certefie vs,
that if wee will with a true repen
taunte hearte flye vnto the mercy
of God, and take holde thereby
pon thzough sayth in our sauour
Jesu Chyriste, our synnes shall not
onely

The cou
fortable
saing of y
prophet
Ezechiel.

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onely be forgeuē vs, but also clene
put out of remembraunce & utterly
forgotten: And wherfore, I praye
you: Because of oure owne meri-
tes and deseruinges: Because of
the deuotion, and good deedes of
our frendes & kynnessfolkes, when
we be deade: Heare, what y^e Lord
hym selfe sayeth: by his prophete
Esaie. I am euen he only, that for
myne owne selues sake, do awaye
thyne offences, and forget thy syn-
nes, soo that I will neuer thinke
vpon them.

EVTRAPSE. This verelye
ought to suffice vs: For, here we
haue a promise that God will doe
awaye our offences, and forget all
our synnes, so that he will neuer
thinke vpon them: not because of
oure owne merites and deseruings,
nor yet because of the deuotion &
good deedes of our frendes & kyn-
nessfolkes, but onely for his owne
sake, that is too saie: of his mere
goodnesse and mercy.

Phila.

Purgatory. fo. 138.

PHILALE. If this doeth not
contente you, brother Albiō, I wil
shew vnto you how the hole coled-
ge of Antichriste do condemne the
selues with their owne mouthes.
For, after that they haue glorified
and set out them selues too the vt-
termost, they do confesse, that God
doeth acknowledge no woozke of
imperfection: and that therfoze he
doeth not sozegeue oure synnes by
halfes. Wherefoze the glose that
is witten there, vppon the terte
doeth reherce these two verses.

The testi-
mony of
Antichrist
gainst his
purgato-
rye.

De bapti. et
effec. capi,
Majores
Causas.

*Larga dei pietas veniam non dimidiabit,
Nam nihil aut totū te lachrymante dabit,*
Whiche maye be Englisshed af-
ter this maner.

The great mercye of God whi-
che geueth all grace

Whi synnes by halfes wil nether
pardon noz remit

But eyther all o2 nothinge, in
tyme and in space

Graunteth he too the with tea-
res crailing it.

Wherby

The hunting of

Wherby we do learne y the great goodnesse of God, is not wont too graunt vs halfe a pardone of oure sinnes, and to kepe halfe of theym backe, soz too be punished, but rather, that whē we come vnto him, with sobbing hearts, and weping eyes, he doeth sozgeue vs all, oz nothinge.

EVTRAPELVS. If God should reserue & kepe backe, some of oure synnes soz to punish them in purgatorie, as your 'blinde & vnfaythfull guydes do affirme, he shoulde worke vnperfectly, and as it were by halfs with his seruants, which thing can not be spoken, without blasphemye. For, all the woorkes of God are most perfecte. **Deu. 32.** Wherefore, brother Albion, if ye haue no better helpe by the scriptures, thā ye haue had by y doctours (which whensoever they grounde theym selues vpon the scriptures and infallible woorde of God doe make directely agaynste you) your purgatorie

Purgatory. Fo. 139.

gatory is utterly condemned, bothe
by the sentence of God and of all
his seruantes, yea, and also by
determinate sentēce of Antichrist, **Mat. 8.**
whome the vertue of God hath co- **Mar. 1.**
strained in despit of his smoth cha- **Act. 16.**
uē face, to confesse the truethe, as
the deuels confessed Iesus Christe
feelinge hys power, whiche they
coude not resist noz withstande.

ALBION. I haue not yet for-
gotten, that our brother Philale-
thes did promise me, y he woulde
aunswere to the place, that I had
aledged oute of the Reuelation of **Apoc. 14.**
Ihon, where it is saide: And their
wozkes folow them. What shuld **Oblec.**
these wozkes be, I pray you, but y
good dedes y are don for the after
their death: For, as I sayd, y woz-
kes y thei their selues did, whyles **Aunswere**
they were yet alque, do go befoze **Mat. 11.**
& not after. **PHIL A.** The holy bolt ghost
Ghost doeth meane no such thing: saith that
but rather y true sence & meaning their woz-
of this place is, y wher as by faith kesfolow
we them.

The hunting of

we are iustified, & colupted righteous befoze God, which sayth doth goe befoze, and is onely known of God (so, none doeth see y^e sayth of a mannes hearte but he onely) woꝝkes do by and by ensue & folow after, as lyuely fruytes & most infallible wittneses of the same faith. It is therfoze sayde that their woꝝkes do folow them, but it is in the respect of their sayth, which is the roote of them, and out of y^e which they do spryng, and beare recorde, that they be the chyldren of God: & not as ye do expounde that the deuotion and good dedes of other men shoulde be sent after the, yea, some tymes a hole hundreth yeaeres after their death.

Ro. 1.

Rba. 2.

Gala. 3.

Wherefoze, it is to be marked also, that he sayeth not: the woꝝkes of other men, but their woꝝkes shall folowe them. For, as a man doth lyue with his soule only, and not with the soule of an other man: so the righteous doeth lyue with

Purgatory. fo. 140.

With his saythe: And as the righteous doeth lyue with his owne sayeth, and not with the saythe of an other man: so eueri man shalbe iudged according to his own woꝛkes, and not according to the woꝛkes that other men haue done.

For, it is wꝛitten, that eueri mā Ro. 2.
shal beare his owne burdone, and 1. Coꝛ. 5.
shalbe iudged according to that, þe hath committed in his fleshe.

And therfoꝛe oure sauloure Iesus Mat. 12.
Chꝛiste sayeth: Thou shalt be iustified by thy woꝛdes, and by thy woꝛdes thou shalt be condemned: That is to saye: Thy woꝛdes and thy woꝛkes shal beare witness of thy heart, and thou shalt be eyther iustified by them, that is to saye, quytte, declared, and pronounced iuste, oꝛ els thou shalbe condẽned by them, that is to saye: knowen & iudged woꝛthy of death and condemnation.

ALBION. And will ye say then, that God hath neede of the

L. i,

recoꝝd,

The hunting of

recozde, testimonie, and witnessse
of oure owne wo2kes, so2 to know
what we are, that is to saye, whe-
ther we be wo2thye of euerlasting
lyfe, o2 of eternal damnation:

Psal. 139.

Act. 1.

1. Par. 28.

2. Para. 6

PHILALETHES. I do not saye
so. For, God doeth know the very
botome of our heartes, and hath
nede of no witnessse at all, but only
his owne. But the scripture vseth
suche maner of speakinge, apply-
ing it self to our capacitie, so2 too
declare better the righteous iudge-
ment of God, who shal bzing vnto
light y^e hypocrisie of mans hearte.
For, although man haue neuer so
wicked a heart, yet wil he alwaies
cloke his mischeuous wickednesse
and if it be put too his conscience,
although it condemneth hym, yet
wil he not leaue to boaste him self
that he is a true and a good man,
vntyll that he be taken in the very
dede it self, as a thefe in his theft.
For he is so peruerse, that though
he be founde in the dede doing, yet

will

The per-
uerse-
nesse
of man.

Gene. 3.

Purgatory. Fo. 141.

will excuse hym selfe, as Adam & Eve did, or as a shamelesse harlot is not ashamed, to deny that, that al men do see with their eyes, and feeble with their hādes, as we haue the example in Cain. Although he had moſte cruelly and vnnaturally murthered his brother, & had yet his handes all bloudye, & whot with the bloude that he had shed: yet a man wolde thinke, hearinge him ſpeake, that God did him greate wronge, too aske hym where his brother was. Gene. 4.

And therefore, God will conuſte the malice & peruerſeneſſe of mans hearte, by manifeſte and opene woozkes, ſo that he ſhewe vnto hym, and too make hym too confeſſe, what bothe the roote and the tree is, leſt he ſhoulde gloziſie and boaſte hym ſelfe, too haue ben a ſygge and an olyue tree, when the thornes and bzaunbells, that he hath broughte forth, by openlye and euidently ſhewed vnto hym.

L. ii.

And

The hunting of

And so by this meane, all creatures be sayne to acknowledge and confesse that the iudgemēt of God is righteous, and that it doeth consist in all trueth and equitie.

Besides all this, the woorkes, that are done for vs, after we be departed and gone, are not ours. Therefore, we can not saye y they solowe vs.

Obiect. 29

ALBION. Wherefore shuld thei not be ours, sith that we haue ordeyned, that thei shuld be done?

PHILALETES. I aske you whether ye doe vnderstande, that they be ours, onely because of the good intent and of the good will, that we haue, that they should be don, and because that we haue ordeyned them?

Answer

ALBION. Why not? For, God dothe onelye looke too the hearte.

PHILALE. If it be so, it is all one for the saluation of the soules departed, whether they be done

Purgatory. fol. 142.

done or not. For, if there be anye **The woꝝ**
faute, it cometh not of them. **kes y be**
Thys verely shoulde not do well don for vs
for your priestes. On the other after our
syde, if they can not profite y dead, death be
except the executors do woꝝke in not pro-
fit, they can not properly be called perly, our
their owne woꝝkes. **Wherupon** own and
we shall note, that it is an other **can do vs**
thinge, to be yet in the waye, and no profit.
an other thinge, too hane finished
his course, and ended his iourney.
Whyles we are yet in this moꝝ,
fall lyfe, it is euen with vs, as w
a tree that is yet standing, whiche **Luc. 13.**
maye be trymmed & dygged about,
for to make it to beare fruyt, but
when it is ones cut doune, ther is
no moꝝe hope, where it doeth fall,
there doeth it lye styll, so that it is **Ecclesia. 11**
all labour loste, that is bestowed
about it. After the same soꝝte, may
we iudge of man.

DIDIMVS. We will say then,
that whyles we are yet in y waye
or in the conficte and batayll, we
L. iii. **may**

The hunting of

maye be helped, with wholsome admonitions, with saythfull pray-
ers, and with other like offices of
charitie, whiche we owe one to an
other, whyles we are yet in the
wozke of the Lorde, therewith too
helpe eche other, to finish happely
his course, and to obteyne the vic-
toyle: but that after he hath cal-
led vs ones out of the wozke, that
he hath set vs to, this occasion is
past: We can no more help one an
other, neyther by wholsome admo-
nitions, no2 by saythful prayers,
no2 yet with any other offices of
charitie.

2. Tim. 4

PHILALE. Then ought we
too looke for none other thing, but
for the crowne of righteousness,
whiche the righteous iudge will
geue vs, if we haue with sainte
Paull foughten a good fight, and
ended well the course of oure lyfe,
continuyng stedfastly in it saythe
unto the ende: but on the contrari,
we ought to loke for nothing elles
but

Math. 2.

Purgatory. Fol. 143.

but horroure, confusion, and eu-
lasting death, if as the vnprofita-
ble, slowwythe and vnfaithful ser- Mat. 15.
uaunt, we haue byaden, and stolen
awaye the talent of oure maister,
without bzinging some profite or
aduantage vnto hym. Wherefore, Mat. 3.
sainct Ihon sayeth: Bzing ye
further fruyte worthe of repen-
taunce, that is too saye, whereby
ye maye declare and shewe, that
ye do truly and vnfeignedly re-
pente you of your synnes, & that ye
haue amended your wicked lyfe.
For the axe is put euen to the roote
of the tree: euerye tree that bryn-
geth forth no fruyt, is helwen downe
and caste in to the fyre.

The wor-
ket there is an other point. For, kes y are
the woorkes, that are done for vs don for vs
after our deathe, are not the wor- after our
kes that God doth requyre of vs in death be
his law. For, he doth not commaund noth wor-
kes, too geue oure goodes vnto a kes that
sorte of ydell helyed prestes, for to god dothe
singe masses and tretalles for vs: requyre

II. liii.

Lyke, of vs.

The hunting of

Lyke wise if we doe ordeyne & appointe almosededes too be done, onely because, we cā not carpe our rycheesses awaye with vs, we doe not satisfie the commaundemente of God. For, he will haue vs too dzyue awaye coueteousnesse oute of our owne heartes, which thing we do not, but when we are compelled, and cā pꝛactise it no moze. Again, God hath not commaunded vs to do good vnto the pooze only when we must dye, but at all tymes, whensoever occasion doeth requyre. Nozeouer, the whozemonger will be well contente, too vse whozdomes styll, and the vsurer to pyll and robbe by his mooste detestable vsurie, all his lyfe tyme, if he can for a pece of money, be absolved from all his offences, whē he can synne no moze. But God doeth requyre no suche thing. He will haue vs to do the thing, that he hath commaunded vs.

ALBION. But if this hath
not

Purgatorie fol. 144.

not ben done, maye not God take
other woꝝkes, foꝛ a recompence?

PHILALE. We haue hearde
alredy, how God doeth accept and
receyue the woꝝkes of the liuing,
that be done with a true repentāt
hearte, and vnsayned amendemēt
of lyfe. But here we speake of **The woꝝ**
those woꝝkes, that are done by o-**kes y are**
ther men, after our death, whiche don foꝛ y
God neuer commaunded in hys dead be
holy and sacred lawe, and therfoze not com-
they can not be acceptable vntoo maūded
hym. of God, &

DIIDJMS. One thinge therfoze
do I nowe considere with my self, they can
which is this: If the woꝝkes that not please
God hath commaunded vs in hys him.
holy lawe & sacred woꝛde, though
we were able to do theym all, can
pꝛofite vs nothing vnto saluation
but onely to be a witnessses of our
faythe and obedience towards his
hollye commaundementes (foꝛ
sayeth the trueth it selfe, when ye
haue done all, that I commaunde

I. b.

you

The huntinge of

you, saye ye, wee are vnprofitable
seruauntes) how muche lesse shall
those woorkes profite vs, that be ne
uer commaunded or spake of, in al
the hole bodye of the scriptures:

Alber.
foze the
woorkes y
are done
after our
death do
serue.

But this haue we now sufficiently
learned already, brother Albion,
that God neuer commaunded those
woorkes, that are done for vs after
our deathe: what good then shall
they do vnto vs? Do they not ra
ther serue for to kepe, maynteyne
and feede a sorte of ydell lubbers,
whiche were moze meete for the
plovgh and the carte, or for too
dygge and delue, than for oughte
elles?

August. in
49. psal. m.

PHILAS. I remember nowe
a saying of saint Augustin, which
serueth very wel for this purpose:
ye shall fynde it in his comētaries
that he hath written vppon xliiij.
Psalme: They do, sayeth he, cary
fyne bread and pure wyne vntoo
the sepulchres and graves, & there
do call vpon y dead by their owne
names.

Purgatorie Fol. 145.

names. How muchest thou
was the name of the ryche glutton **Luc. 16.**
called vpon, and remembred after
wardes, whē men made them sel-
ues drunken in the remembraunce
of him, and yet not one onely drop
did go doune vpon his tunge that
burned in hell fyre: Men did serue
their bellies, and no good they did
to the soules departed of their frē-
des and kynnefolkes. Nothinge
profiteth the soules of their deade,
but onely that, whiche they haue
done with them, bynge yet alque.
But if they beinge alie haue not
done thesame with them, there co-
meth no profit therof vnto the dead.
What reproche is it to men that
doo not vnderstande, what they
shoulde doo with their rycheesse,
whyles they be yet alque, & thinke
them selues too be fortunate and
happye, if they can haue a memo-
rie of marble stoone, as an everla-
stinge house:
And if their frēds & kynnsfolkes, vnto
whome

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Oh what
a wholsō
counsell
is this?

Mat. 25.

Whome they leaue their goods do
call vppon they2 names and re-
member them , in they2 landes:
But on the contrarpe , they shuld
pzeare vnto thē selues, an euer-
lasting house with good wo2kes,
they shuld pzeare to them selues
immoztall lyfe , sende they2 ex-
pences befoze them, folowe they2
woozkes , take hede to their nee-
dye felow, geue him, with whom
they trauayle in the waye , and
not despyse Jesu Chyiste , that is
to saye, his pooze members, that
lye at their gate , full of pockes
and scabbes , who sayeth , when
ye dyd it to one of these lyttle
ones , ye dyd it vnto me . Doeth
not Saynte Augustine saye here
plainlye, that a manne muste doe
his good dedes, and almoses, not
vnto fat belled monkes and friers
o2 cleane fingred gentylmen, but
vnto the pooze seely members of
our sauiour Jesu Chyist, and also
that hee muste doe them, whylls he

Purgatory. Fo. 149.

is yet in the waye: For, after that he shall be ones gone oute of this worlde, all the good dedes, and almoses that his frends and kinsfolkes canne doe of his rycheffe, that he leaueth them, shall profite him nothinge. Hereunto maye we adde the saying of saint **Jerome** in **Esa. 95.** wher he wyrteth on this maner: He that doeth not obtain forgiveness of his synnes whils he yet lyueth in this body, doth pearyshe to God and ceaseth to be, but he doeth remayne or abyde to him selfe, vnto euerlastynge tormentes.

ALBION. This mourninge hath bene graciously spent, God be prayesed therfore. I haue learned many goodlye poynts by this clarkly communicatio & talke. And **Conclust** verely nowe do I perceaue y^e my on. gentilmē do vse a shamefull sight in aledging this olde wyters, of the aunciet catholik church. For wher they did wyte as men, groundinge them

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them selues not vpon the sure foundation of the infallible woorde of God, but vpon olde customes, and traditions of the forefathers, there do they take them, being lyke, not vnto those that vse to pycke golde out of myze and dyte, but vnto those, that leauing the syne & pure metall of siluer and gold, are wot to stycke to the vnpromitable dross onely: therby deceyuinge both the selues, and all other that geue credit vnto their sayings and doctrine. Afore when I did heare them speake, because they broughte for theym selues the olde custome of the aunciente Catholike church, and so many authorities of the auncient writers and fathers: I was by and by perswaded (so why: I wente no farther than too that, which they taught me) that I had ben wrongfully lead by oure mother Aletheia, & by you. But now that ye haue brought all theyr doctrine too the triall and infallible touche

**Aletheia
is the
truthe.**

Purgatory. fo. 147.

toucher soone of Godes woꝛde, co-
ferring the doctours when they do
wꝛite withoute the scriptures (as
they alwayes alledge them) with
them selues bzinginge Godes holy
and sacred booke for their warant
I fynd that I was shamefully be-
gyled and deceyued, and that all
their dysste was too bzing me a-
gayne to Babylone the mother of
all abhominacion, Idolatrye and
superstition.

DIDIMVS. Our brother Phi-
laethes, did vse hym selfe in thys
point, as we reade, that a certayn
woma did, befoze Philippe, king
of Macedonia: This same good **Philipp.**
woman chauced to haue a matter **kinge of**
befoze the king, & when it shoulde **Macedo-**
be heard, the kinge was somewhat **nia.**
vnlusty, so y he slumbered & slept al-
most al y whyle, & at length with-
out taking any greate hede to the
pooze womans cause, he gaue sētece
against her: then the pooze womā
percepyng that she had wrōg, I
appelle

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appelle sayed she: to whome, quod the kynge, beinge half moued at hys matter. For, vnto kinges and supream magistrates, this woorde is very odious. I do (answered hys woman agayn) appelle from Philippe, beinge a slepe too Philippe beinge awake: so our brother Philalethes, doeth bothe in this and in all other matters pertyninge to religion, appelle from the olde aunciente wrytters and fathers, wryttinge as men, and withoute the infallible grounde of the scriptures and woorde of God, vnto the olde auncient wrytters and fathers bringinge gods holy & sacred booke for their waraunt: and also fro the church folowing the phancies and traditions of men, vnto the church folowinge the pure and syncre doctrine of her true & lawfull housbande our sauoure Iesu Chyste.

A moste
sure ap-
pell.

King Ale-
xander hys
greate.

EVTRAPELVVS. We make
me nowe to remember king Alex-
ander

ander the greate, who was sonne
to this Philippe kyng of Macedo
nia.

This moste famous and noble
kinge Alexander, whensoever any
matter was brought befoze hym,
was wont to stoppe one of his ea
res, and beinge asked at length of
his greate lordes and preeres why
he did soo, he aunsweted that he
kept the other eare hole for them
that shoulde make the aunswere,
declaring thereby that he woulde
not credit the firste tale, noz geue
sentence tyll he had hearde bothe
parties. I wolde wyshe that our
brother Albion, after thesame ma
ner should alwayes heare indiffe
rently both sydes, afoze y he wold
geue sentence, y is to saye, I wold
wyshe that he shoulde geue one
hole eare vnto his faithful guydes
and an other hole eare vnto vs, &
that when he hath hearde both, he
wold embrace and folow thesame
doctrine, that is tryed and proued

Al. i.

by

347. The huntinge of

by the touch stone of Gods word,
to be most sincere and pure.

ALBION. Your counsell is
very good, and as myghte as god
wylt geue me grace, I wylt fol-
lowe it. For, I do well perceaue
and vnderstande that ye doo seeke
my soules health & not my ryches
& godds, as a great many, which
neverthelesse wylt seme to be my
speciall good frends, doe nolwe at
this presente houre. But of thys
thinge we wylt talke at an other
time. In the meane scason, I wyl
assaye whether I can remember y
chiefe and principall points, y we
haue entreated of, all this while.
Fyrste and foremost I haue lear-
ned of you that the aunciēt catho-
like churche did make a cōmemo-
ratio of y dead, first to declare and
testifye therby as it were by a pu-
blycke and open testimonny or wit-
nesse, that those, that were de-
parted in the faythe of oure saui-
our Iesu Christe, were not per-
ished

A Shorte
reherfall
of y hole
dialoge.

shed by deathe, but dyd lyue al-
 wayes with God, beinge mebers
 of the same body that we be of,
 and secondely for too thewe a
 difference betwixt Christ (whom
 the Ariens did blaspheme) and
 other men, of what holynesse and
 perfection so ever they were. For
 the which only cause, they made a
 comemoration not only of them
 were of lesse perfection, but also
 of those that were coumpted most
 righteous and moste perfecte, as
 of the patriarches, pꝛophettes,
 Apostles, Euangelistes, Mar-
 tyres and confessours, and of all
 other faythfull Christians, that
 wer departed out of this life, ther
 by to declare y although soe were
 moze perfecte than the other, yet
 none were so perfecte as Christ.

And because that Aetius, dyd
 go aboute vnder a coloure (for he
 was an Arian) too put down that
 comemoration of the dead, which
 the church vsed most chesely, for

Aetius.

Arian.

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to shewe a differēce betwix Christ
and other men, that so he mighte
maynteyne agaynst his erroneous &
deuillische opinion, he was condem
ned, and taken for an heretyke.

All these thinges ye haue proued
vntoo me, by that olde aunciente
wytter Epiphanius.

Secondely ye haue taught me,
that in all the wytters, that haue
wytten almost by the space of .v.
hundredth yeares after Christ, this
worde Sacrifice and oblation, is

An hymne taken for an Hymne of laude and
is as much prayse, or for an earnest thanks ge
to say as a uinge, and that therfore, whē we
sunge of synners in them, that sacrifices and
praise & oblations were made for the dead
laude. we ought not to vnderstande, that

they had any masses of Requiem,
Trentalles, & Diriges, as be now
vused in the Popische church, con
trarie to all the scriptures, & mea
ning of the olde auncient fathers,
but that they vnderstode by them,
I meane, by the sacrifices and ob
lations,

Purgatorie. fo. 150.

lations, a praylinge and lauding ~~What~~ of God, and an earnest thanks ge aunciēt fa-
ning vnto hym, for the great good thers bn-
nesse and mercede that he had the derstode
wrd vnto the dead, in deliueringe by y obla-
them oute of the miseries of thys tions & sa-
wretched worlde, for to place the criffices y
in his heauenly kyngdome, wher were offe-
vnto were also added the prayers red for y
that the lyuing made for the selfs, deade.

vnto God, that he wold bouchsafe
of his mere mercy and goodnesse,
to geue them grace, too dye in the
same sayth y they dyed in, whiche
went befoze. Mea, they called all
theyr diuine seruice, by the name
of sacrifice & oblation, not because
that they hadde any opinion, that
they offered Chyste, as the po-
pische priestes, do moſte lyngly af-
firme, that they offer hym in their
maſſes: But because that the su-
perintendent or biſhop, and al the
Chriſtian people with hym, came
to preſent and offer theym ſelues
vnto God; offringe firſt & for moſte

The di-
uine ser-
uice y the
aunciēt fa-
thers did
uſe was
called sa-
crifice for
iiii. cau-
ſes.

Al. iii.

vnto

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unto hym their obedience, in preaching and hearing his holy and sacred woorde, as he hym self had instituted and ordeyned to be done for the edifying of his saythful congregation and church:

Secondely, their prayers and thankes geuing, which is the true sacrifice of laude and prayse:

Thyrdely their almofes for the succour & relief of the poore members of our sountour Iesu Chyiste, which the Apostel calleth oblatiōs & sacrifices acceptable vnto God: And fourthly ministring the Sacrament of the body and bloud of Chyiste, wherein was made a commemozatiō of all them, that were departed in the sayth of the Lord, for the causes aboue reherced: and also to moue the saythfull congregation to yelde most hearty thankes vnto God that he had of hys mere goodnesse and mercy, called them out of this wretched valle of miserie vnto endlesse ioyes, there to be

Heb. 13.

Purgatorie. fo. 151.

to be felowe hepers, with his only
begotten sonne our sauour Iesu
Christe, of his beaulty kingdom.
And this also did ye proue mooste
strongely vnto me, by the same self
writters and auncient fathers, &
they do comunely bring & alledge
for them selues.

Thyrdely, ye haue shewed most
evidently, & singinge, bearinge of
lightes, and other like ceremonies
as were vsed in their buringes &
funeralles, were ordeyned or ra-
ther permitted and suffred by & au-
cient bishoppes and pastours, for
to abolish, put down, & dzyue awaie
the superstition and ydolatri, & the
Heathen and Paynymes vseda-
bout their dead: and not for anye
opinion & they had, & such thinges
could profite & soules departed, as
it doth manifestly appear by their
owne writings by you alledged.

Last of all it hath ben made
mooste manifeste and playne: that
the deuotion and good dedes of
our frendes and kynnessfolkes, can

The huntinge of

do vs no maner of good, when we
be ones deade and gone, and that
therfore, we must, whyles we are
yet in the way, pzepeare good woꝝ
kes, soꝝ to send afoze vs, y is to say
see to cure neddy bzethẽ, geue vnto
them, that trauayle with vs in the
wayne, and refresh Chziste, that is
to saye, his pooze seely membꝛes,
that lye at our gate in moſte miſe-
rable estate, beinge ful of renning
soores, pockes and scabbes: For,
al the good dedes that come after,
that is to saye, that are done, by
our frendes and kynnessfolkes, can
pzoſitte vs nothinge at al. Where-

Herein is
cõteined
þ hole ma-
ter y we
shal entre
ate of, this
day & to
moꝝowe .
vppon I wolde conclude (but that
I haue yet many thinges to saye,
partely of the appearinge of soules
whiche (as they saye) haue reueled
many tymes vnto the liuing, that
suche thinges doe bothe ease theyꝝ
paynes in purgatoꝛie, and also de-
liuer them quyte oute of it: & par-
tely of a greate sozte of Wertes y
they do bzinge out of the scripturs

soꝝ

Purgatorie. fo. 152.

foz to proue their opinion by) that
bothe purgatorie and praying foz
the deade are mere inuētions and
dreames of men, setfozthe by the
deuell and hys lymmes, to darken
the merites of Chyistes death and
bloudsheddinge.

EVTRAPELVs. We do very
well to suspende and differre your
sentence, tyll ye haue heard throu-
ghly what canne be sayde to those
things, that do yet trouble you.

ALBION. In the meane sea-
son, geuinge God mooste heartye
thanks, that he hath so louingly,
and abundantly fede oure soules,
with the heauenlye foode of hys
holy and sacred worde: we wil re-
fresh the our bodyes also, that with
our soules, shall at the daie of iud-
gement, enioye everlasting salu-
ation and a lyfe, that neuer shall
haue ende, beinge made confozme
and lyke vnto the glorious bodye
of oure sauoure Iesu Chyiste, too

A. b. **whome**

The huntinge of
whome, with the father and the
holy Ghoſte, bee all prayſe,
glozie, and honour, worl-
des withoute ende.

DIDIMVS,

So be it.

Here endeth the firſt com-
munication of the ſe-
conde daye.

The second

communication of the
second day, wherein it shalbe
spoken by occasiō, of certayn mou-
taines that burne continuallye,
whereuppon dyd ryse and growe
monstruouse opinions, touchinge
purgatorie and the soules detey-
ned in it, and also touchinge the
horrible and dreadfull royringes,
cries, and howlinges of the deuels
when the soules be deliuered oute
of those paynes: and all throughte
the ignoraunce of Adilo Abbot of
Cluny, of Gregorie, and such lyke
made Dialogewise, by Iohn Ve-
ron.

The interloquitors.

Dydimus.
Eutrapi-
lus.

Philale-
thes.
Albion.

The huntinge of

This dialogue may
be called
the cosmograp^hi of
hel of the
limbe & of
purga-
to^rye.



Idimus. We

have a comon say-
ing among vs: af-
ter diner syt a whil
after supper walke
a myle: wberby as I suppose, it is
meant, y^e we ought not to walke
by & by after diner, least we shuld
hast our digestion, and so by reasoⁿ
of the smoke & vapours y^e doe rise
from the stomack, the b^rain & spi-
rits, shulde be lettied, and the bo-
dye made vnlustye and slougy^she.
Therfore, I thinke it good, y^e we
shuld syt here a while, in this cole
palour, passinge alwaye the time
with some honest & mery commu-
nicatioⁿ (yet somewhat pertaining
to y^e mater, y^e we haue talked and
deussed of alre^dy this mo^rninge)
tyll y^e heat of the day be past, & theⁿ
we wyll go walke abzoade & take
moze serious & earnest matters in
band, whē our w^rts shalbe moze
fresly, & the heat of the day alaid.

Purgatory. No. 154.

EVTR A. The consell that our neighbour Dydimus, doth geue vs, is not the worst: therfore, me thinke, that it were no harme to folowe it.

PHI. It shal be, as our brother Albion, wyl haue it: he shal rule in this matter as it pleaseth him.

ALBI. I am of our brother Dydimus opinion: me thynke that no better counsaile coulde be geuen, speciallye nowe, that the heat is so seruente abroade. But who shal begynne?

DYDIMVS. I doe intende, God wyllinge, to set you all a worke. There was a sermon aboute a fiftene or syrtene daies agoe in the chiefe parylthe church of this towne: and either mine eyes dyd shamefully beguyle me, or I did see you all thzee there at it.

The occasion why this dialogue was written.

EV. We say true: we wer al thzee there in deede. Brother Albion ye remeber, who it was y preached.

AL.

The hunting of

ALBI. I remember, who it was well ynoughe: the matter, that he went vpon, is not yet out my heade.

DYDI. Therfore I wold faine know your iudgemente, how the sermon pleased you, & how ye did like then, master doctoure:

ALBION. The sermon pleased me verye well and as farre, as I canne iudge, the preacher is verye well learned, and hathe an exceedinge good vtteraunce. For, he did speake verye playnlye, and also verye deeply, of verye obscure and profound matyers.

Center is
the point
y is in y
veri mid
of y earth
& there a
bout they
say that
hel with
y limbe &
purgato
rye is.

EVTRA. He coulde speake no moze deepelye than hee dyd For he did go vnto the verye center of the earth. Therfore, I do rather maruaylle, that he did speake so playnlye, of matyers that bee so obscure and of places that be so darke where nothyng can be sene, and where the sunne neuer shyneth

PHI.

Purgatory. fo. 155.

PHI. As far, as I coulde heare by him, he hath not bene in those places, that he did speake of, or if he was there, it is verpe longesence. If the opinion of Isidorus were true, we should haue somewhat a better occasion too geue credit vnto master doctoure, and vnto his sermon:

AL. Was Isidorus of any other opinion, thā al the other Chzistiā docours be touching this matter?

PHILM. There is no true Chzistian man that doubteth, but that there is a hel. sith that y holp scriptures do certisy vs of it, whiche ought to content vs woute seekinge or enquiringe any farther thā the infallible worde of God, hath reueled & opened vnto vs. It oughte I say to suffice vs, y Iesus Chzist him selfe doth testify in his gospell that there is an vnquēche. Mat. 3. 5. able fyer, where y worme shal neuer dye, & where vttermost darke. Esai. 66. nesse be and gnashynge of teethe. Mar. 9.

Me

The hunting of

**Jeb. 10.
Mat 22.**

**Chriſo. de
predeſt. ſac.
et de gehe.
ſermon. 19.**

**We nede
not to en-
quire
wher hell
is, but
how we
may a-
void it.**

We haue no neede to enquire of the place. For, I thinke that there is no man, that is desirouse to goe thether. Therefore, I fynde the counsayl that Chrysostome geueth agaynst suche vayne curiositie, to be very good and wholsome:

Some man, sayeth he, will aske, in what contrey or in what lande the same hell fyre is. But what nede haste thou too care for that? For, though it were in question, whether there be a hel or not: Yet it nedeth not that we shoulde enquire of the place, or situation: although there be many that do not doubt at al, but that it is situated in the valle of Josaphat, whiche thinge the scriptures doe affirme no where.

But if thou doest aske of the situation and of the place, I will answer and saye, that it is situated or appointed to be withoute thys materiall and earthely worlde.

We ought not then to enquire in what

Purgatory. fo. 156.

what place it is situated, but how it maye be errethred & escaped.

EVTRAPELVVS. This is good and wholesome counsayll.

For, sith that we haue the testimonie of our sauour Iesu Chyiste, of all the prophetes and Apostels, y there is a hell, thesame oughte too suffice vs.

PHILALETHES. That is true. And therfore, we haue neede onely to praye vnto God, that he bouchesafe to assiste vs with hys holy spirit, and too geue vs grace to knowe his blessed will, and too fulfill it throughte his sonne Iesu Chyiste, our Lorde and sauour, y we maye escape the fyer of hell, & those horrible darkenes, where is wepinge and gnashinge of tethe. We nede not to buspe oure selues muche, for to enquyre and knowe in what place, hel fyer is, whether it be in the center of the earthe, according to the commune opinion

¶.i.

of the

God
gratit vs
all grace
so to do.

The hunting of

of the doctours of our tyme, or in þ
valle of Josaphat, or vnder þ earth
in the region & contrye of the Anti
podes, as Fidozus doeth imagine
and thinke, sayinge after that day
of iudgement, the Sunne and the
Moone shall abyde faste in the ele
mente, and that they shall goo no
moze rounde about the earthe: but
shyne and geue lighte onelye, in þ
parte of the world, where we shal
inhabite and dwell, all the repzo
bate and damned beinge sent vn
der the earthe, in too vttermost &
and horrible darkenesse, whiche
shall fylle and ouerwhelme all
those places, that the Antipodes,
after their opiniõ, inhabite now.

CHAPPE. If it were so
that the Sunne & the Moone dyd
yet shyne and geue light there: it
might be so, that some bodye com
minge from the contrey of the An
tipodes, did tell vnto oure master
doctour the situation of hel, of the
Lymbe and of purgatorie with al
their

Tho. in. 4.

Sen. disti.

42. arg. 2.

Do. 1 rich

in. 4. sent.

dist. 42.

Bap. mant.

li. 3 de pati

entiac. 23.

10 maior. 4

Sent. disti.

44. que. 10

Purgatory. fo. 157.

their borders and limites, euen as
he hath declared and set the fo: the
vnto vs.

PHILALE. But this doeth
to manifestly repugne vnto that,
whitbe beinge taken oute of Jobs
booke, they doe singe soo often in
their Diriges fo: the dead. These
be the wordes: Oh let me alone
that I maye ease my selfe, a litell
afore I go thither from whēce I
shall not turne again. Namely to
that lande of darkene and shadow
of death, yea, in to that dark cloy-
dye land and deadly shadow, wher
no order is, but terrible feare as
in the darkenesse. It is molle cer-
taine that Job by these woordes,
maketh as it were a description of
death, of the graue, and of the esta-
te of the deadde, as the thing doth
appeare here vntoo mannes rea-
son, and vnto vs that doo yet re-
mayne and abyde vpon the earth.
Nowe, if these thinges doo gene-
rally appere to be such, in y death:

¶.ii.

it is

The hunting of

The bodily death is vnto the reprobate an entree in to euery lasting damnation.

Three things to be noted in Jobs wordes.

The estat of the deade.

It is not too be doubted, but that they be yet more terrible in hell, which is appointed for the punishment of the reprobate and wicked, vnto whom the bodily death, is an entree and a coming vnto the seconde death, which beinge eternal, doth comprehend bothe body and soul whiche thoughte they be deadde of this death, yet do they lyue still, for to suffer euerlasting torments and paynes in hell fyer:

But in these wordes of Job, there be. iiii. principal points most worthy to be noted and marked: The first is, that ther is no return again from death to this lyfe vntill the tyme appointed of God, for the resurrection of the bodye: & that none of those, that be departed out of this worlde shal returne againe.

The seconde is, that there is no light at all, but there, all thigs be couered & ouerwhelmed wth horrible and fearfull darkenesse.

The

Purgatoꝝ. fol. 158.

The thyꝛde is, that the there is no oꝝder, noꝝ distinction oꝝ difference of tyme. Foꝝ, there the Sūne & the Moone haue not their course foꝝ to compasse and measur it.

There is no oꝝder oꝝ degrees of persons, noꝝ of their estates: Foꝝ: they be al equal there, & al things be confounded.

There be then no maner of bodys oꝝ lymites foꝝ to measure and lymite places oꝝ landes. Foꝝ, a litel plot of grounde doeth suffice, & is enough foꝝ every man to couer his bodye with all: yea they that cause goodly sepulchꝛes, graues & tumbes to be made foꝝ them selfs haue not one only foote foꝝ ground moꝛe than the other, except peraduenture their bodyes be löger thā the bodyes of other men.

EVTR APB. Wyth that it is so: I do greatly marueyll ꝑ these great doctours can in those pꝛofounde and thycke darkenesse se so well, to buylde and sette vp, suche

£. iii.

goodly

The hunting of

we ought goodly buyldings, and there to li-
to cōtente mitte at their owne pleasur, lan-
our selues des and contryes, ordering and dis-
with that posinge all thinges so conntingly,
which be without the guydinge & lighte of
worde of gods worde, which willet h vs too
god dothe contente our selues with the same
rule euen that it hath reueled vnto vs, tou-
vnto vs. chinge suche thinges.

PHILEAS. As for me, I con-
tente my selfe very well with it, &
desire to know no moze.

CHARLES. The firste
opinion y^e ye haue alcedged out of y^e
schoole doctours, doeth not differre
much frō the opinion of Plato and
of Pythagoras. For, Plato hath
ben of opiniō, y^e hell was in y^e dee-
pest place of the earth. And Pytha-
goras saide, y^e the spyr was scatter-
red euery where, but that it dyd
chaūge nature, according to y^e pla-
ces, wher it was. And y^e therfore it
was clear pleasaūt & bright aboue
in the element, & in hell, obscure &
dark, & ordeyned for to tormēt, but
that

**The opi-
nion of
Plat. & of
Pythago-
ras tou-
ching hel
The fiere
chaūgeth
his na-
ture accor-
ding to y^e
place that
it is in.**

Purgatory. Fol. 159.

that in the earth, because it is be-
twixt both, it hath part of the na-
ture, y it hath in the elemēt, & part
of y natur, y it hath in hel. Wher-
by it should folow according to the
opinion of Pythagoras, which is
conformable enough to y doctrine
of Plato, that hell is lower, than
this earthe, y is inhabited. Thys
Pythagoras also with all his ad-
herentes do acknowledge & cōfesse
y ther is nothing but bittermooste
darknesse, pains & tormēts. Ther-
fore I do marueyll the more, how
this our master doctour, coulde so
well lead vs thzough so many te-
nebrous & darke places, and that
without stumblinge.

D I D I. We may talk of it, what ye
will, & I wil beleue as I like: Yet
verely I cā thinke non other, but y
either he hath bē ther hī self in per-
son, or y he hath spokē w som bodi
y came frō thēce, & y had wel visi-
ted those places. For, in al my life
I neuer herd mā speke better of al

£. iiii.

maner

The hunting of

The popish doctors do knowe al the secret of hell of limbo patrum & of purgatorie.

The libe is here taken for which they do commonly call

maner of things, that be occupied there. For, there is neyther halle, parlour, chaſber no2 close o, there is neyther kytchen, caue, no2 don-geon, there is neyther chymney, soznace, no2 ouen, there is neither pothookes, fleshhookes, kettel no2 caldron, that he hath not so liuely described vnto vs, & me thought I sawe & very thing befoze myne eyes, in so muche, & I now quake and tremble to thinke on it. Notaries do take very muche payn and are verye diligente too expzeſſe in their deedes and wryttings the situation and boundes of the houses, landes, and tenementes, that they do wrytte of, but none could I euer fynde in all my lyfe so experte and kunninge, that was able too sette out so perfectly the situation and butting of euery house and lande, that he doth wrytte of, as our master doctour was to measur and li-mite hell, the lybbe and purgatorie. As farre as I can perceyue, he

Purgatorie fol. 160.

he can tell in what Climate they ^{limbo p}
be all, what eleuation of the Pole ^{trum.}
they haue, how many degrees they
staide one from an other, on what
spes they be situated or lye, whe-
ther it be in the East or in y^e West
in the North or in the South.

C A T A L O G. Ye do not take
it a myste. But ye oughte not too
meruayll that bothe he, and all
his felowes be so diligente, & take
so greate payn to measure & limite
those places, and specially purga- ^{Whi the}
torie. For, they haue no better pos- ^{papists be}
session than that, in all the hole ^{so diligēt}
worlde, noz that yeldeth vnto the ^{in setting}
greater reuenues, rentes and pro- ^{oute pur-}
fit. ^{gatorie}

There is neyther kyngdome, lord
shippe, lande noz heritage, that is
more fruytesull vnto their lordes
and owners, than purgatorie is
vnto them. Therefore, my frēd,
it is no wonder if they be so afraid
to lose it, or that some bodye shuld
remoue

The huntinge of

remoue the boundes and markes
of it.

A geogra- We do much esteeme Ptolomee, &
phe is he many other great & excellent Geo-
p setteth graphes, as well among the Gre-
out p ear- kes, as among the Latynes: yet I
th descri- thinke, p now can be found among
bing p co- them al, that did so konningly de-
treis & re- scribe & paynte out in all his Geo-
giōs of it. graphie, the hole earth with al the
Geogra. partes, contreyes and regiōs ther-
is a de- of, as this maister doctour, did set
scriptiōo2 & paynte out befoze our eyes those
settig out infernal and lowe parties.
of p earth

D I D I A U S. We maye
knowe by that, o2 at lest we maye
surmyse, that he doeth not onelye
speake by heare saye, but that ey-
ther he hym selfe hathe ben there
in personne. o2 that he hath hadde
a maister verye kunninge and ex-
perte in that kinde of Geogra-
phie. For, we doo see that the
best Geographes, yea, and mooste
experte

Purgatorie Fol. 161.

experte Cosmographes, are shamefully deceived in the description of the earth, and of many contryes and regions, whiche are farre better knowne of vs, and of whiche, wee maye haue more certayne experience than of those infernall contryes.

A Cosmographie doth not only write of the earth but also of the heauely spheres alone.

Wherefore, I do not doubt, but that this master doctour could verie well make and compasse a Mappe or Carte of those low and infernall regions, and sette them oute muche better vnto vs, than the paynters haue paynted them in the Churches, or wynters in the Shepheardes Kalender.

And so, for this cause I am verie desirous too speake with hym. For I haue taken a tourneye in hande, wherein he maye do me good seruyce.

For, I doo hope, that either he shall appoynte me some good guyde, or that he shall soo satisfie

The huntinge of

hope, that either he shall appoint me some good guide, or that he shall so satisfie me, that I shall paraduētūre saue both my labour and my expences.

EVTRA. What beage is it, that ye haue taken in bande? Wyl ye go in to Sicile?

DIDIMVS. What to do there?

EVTRAPELVVS. What ye maithence, descend and go down in to bel and in to those infernall regions and contreys, that we speake of now. For I can gather non other thinge by your talke, syth ye wyl resorte to that master doctor, for ye perfozming of your beage. I thinke ye ye will take him for your guyde, for to conduct you in that peryllous iourney, as Circes did guyde Ulysses, for to make him to speake with Helpenor, and ye Sibyll Aeneas, for to bring him to his father Anchises.

DYDIMVS. I thinke that ye be a southsayer. Cruely ye haue byt the

Hom. odiss.
10.11. vng.
enci. 6.
Ouid. meta.
mor. 14.

Purgatoꝝ. To. 162.

the pꝛicke. But to what purpose
do ye now speake of Scicile: Is
there anye gate, so2 to go downe
in to hell o2 in to purgatoꝝe, o2
in to *Limbo patrum*?

EUTRÆPE. We make it very
straunge, as though ye neuer
heard of it: Wher as there is no
thinge moze comon in the diuini-
tye of the poetes.

DIDIMVS. We alleadge me a
goodlye diuinitie. What haue I
to do with poetes, I praye you, o2
with they2 fayned and counter-
fected fables: Who dothe not
knowe that they be inuented at
pleasure, and that no truthe is in
them, but are playne leasinges:
It is not vnknowne vnto you,
what Cullie him selfe doth wyte
of suche fictions, saying: what old
woman can be found so out of her
wyt, that wold be affrayd of those
monsters, and vaine things, most
woꝛthi to be laughed at, which in
times passed they beleued to be in
hell:

The diuini-
tye of
the poetes.

*Cice. de na.
de corn. li. 2.*

The huntinge of

belle:

C A T A P C. If ye do soo littell esteeme the testimonie & authoritie of the poetes, I thinke that ye wil not utterly disallow the opinion of the vulgare and commune people, whiche of so longe a tyme hath confirmed the same.

D Y D I. The matter is well amended, when so2 the confirmatiō of the poetes autoritie, ye send me vnto the cōmune people. For, can there any thing be more vncōstant more folish, more vnstedfaste, more light, more chaungeable, or more readye to beleue lyes, & vain tales thā the cōmune people is: **E V T.** I thinke at lest, y^e ye wil not reiecte nor refuse utterly the witnesse, testimonie, & authoritie of y^e holy father saint Odilo, Abbot of y^e monkes of Clunye, & of so many good & deuoute monkes, y^e haue folowed him. For, this good Abbot was none of these newe idel belyed monkes & fryers, y^e of late haue spyled all

The commendaciō of y^e cōmō people in thinges y^e pertaiñ vñ too faith.

Odil. abot
of Clunie

Purgatory. Fo. 163.

all the hole earth, with their dreames & flying fables. For, he was in the time of the Emperour Dtho þ this de, & dyed in the yeare of oure Lord, 1048. *Pet. de na. in catholo. sanct. li. 2. cap. 26.* D I D I. When I haue heard it, I will eyther allow it or disallowe it. What saith this good holy monke, I praye you?

E V T R A. Peter of Amias doth write, þ in the tyme of Pope Jho the. viii. about a. M. years after þ death & passion of Chzist, this holy abbot Edilo was in Scicile, & be- cause þ he did heare oftentimes the horrible & dreadfull noyse, þ is cō- tinually about thesame burninge mositeyne Ethna, which is in that flōde: he thought, þ it did come of deuels & wicked spirites, who dyd lamente, sozowe, and bewayle, the soules of the faythefull departed. were by Masses, Diriges, sacrifices & offrings of the Chzistias deuoted frō payns & tormētes. And therfoze, he did by & by cōmun of it w his mōkes, which did al agre w their abbot *Durand. in rati. diui of ficio. li. 7. rub. de of. ficio mort. poli. de innē toribus res rum. li. 6. ca. 9.*

The huntinge of

**Pe. de nata
li in cata
sancto. li. 2
ca. 26.**

**All soules
daye.**

**What
sure
ground
dillo hath
foz to or
beine all
soules day**

Abbot, that after they had kepte the first daye of Nouember holy day, in the honour and worship of all Saintes, whiche were alredy in rest with God: they shoulde kepe the next daye, holy daye also, and do good dedes for the soules of all the faythfull departed, which were yet in the paynes and torments of the spere of purgatorie. Afterwardes by successe of tyme, other have receyued and allowed thesame custome, as good and holy. This mountayne Etna, is now a dayes called of the Italians mounte Et-bello.

W H A T. What moued Ddilo to imagine that this terrible noyse did come of the lamentations, that the deuels made?

E T H A P C. I canne not perceiue that he had any other foundation, but the fictions of the poetes, and the errour of the comune people, which did thinke that there was a goinge doune in to hel, and the

Purgatorie. Fol. 164.

the place, where the wicked were
punished for their synnes: because
that there is a continuall fyre in
the same mountayne, which burneth
alwayes, and of a very longe
time wherfore, thei haue thought
that the damned were ther detey-
ned and holden in those burninge
goules. It semeth, by that, which
Gregorie hath written in his dia. *Grego. dia.*
loges of the death of Cumorphus *li. 4. ca. 26*
and of Steuen, that he was in a
maner hym self of the same opiniō
For, he sayeth that Cumorphus
being at the pointe of deathe, dyd
sende his seruant, to one Steuen
who was in the same case, bidding
hym to make haste. For, the ship
was ready to carye them bothe in
to Scythia. And shewing the reason
of it, he saith that it was because
that the holes of the tormentes,
were brast open, by the violence of
the fyre, that did issue out there in
that flonde, more abundantly,
than in any other lande. Whiche

The
goodly
reasons of
Gregory.

The huntinge of

thing, as he sayeth, was ordeyned
by the prouidence of God, for the
correction and amendement of the
lyuinge, too the ende that the un-
faithfull, whiche did not beleue
there were any tormentes of hell,
shoulde see the places of the tormen-
tes and paynes, which they wolde
not beleue, when they hearde of
them: with thesame selfe reasone,

Edilo with his monkes hath ben
moued to ordeyne all soules daye,
and hath ben the cause, that the
Christians haue afterwards kept
thesame holy daye, offeringe sa-
crifices and oblations for the dead
in the moneth of November, as
the Romyshe Daynymes did an-
ciently in the moneths of Februa-
rye, and of Maye, according to the
institution of Romulus and of Pu-
ma Pompilius, the firste and se-
conde kynge of the Romayns.

Quid. fast.
lib. 2. 4.

Linius. li. 1.
deca. 1.

Idem. li. 1.
deca. 1.

EDILUS. All that did
moue *Edilo* then, to cause masses
to be sayde, and sacrifices to be of-
fred

fred for the deaddē, on the secōde
daye of Nouember, whiche they
call All soules daye, did proceade
of playn ignoraunce, because that
he did not vnderstande the causes
of those terrible cries, & dreadfull
noyse, that he hearde in Sicile a-
bout thesame mountayne.

EVTR APE. I thinke so. And
therfore he did ymagine, that they
were deuels and wicked spirites,
that did plucke them selues by the
hayres of the headdē, lamentinge,
waylinge, cryinge and howlinge
for very distresse, because that they
did see the soules too he deliuered
out of the payns and tormēts, in
the whiche they their selues were
left. But this imagination did no
hurte to his couēte, nor to his kyt-
chynē, nor to al other monkes and
fryeres.

All priestes, I saye, are bounde
to pray for him For, y^e dai I mean
All soules daye, is one of the beste
sayre day, y^e they haue all y^e yeare
longe

The docto-
ringe of
Edilo did
no harme
to the shaa-
nelinges
of y^e Pope

The huntinge of

longe: that daye, they do gather al
their haruest together, wheat, bar
ley, and otes, without any greate
sweate. If the soules departed had
as muche profit therof, as y^e p^{re}te
sses haue, they mighte reioyce of y^e
daye.

D E D I M U S. I wold sayn
know and vnderstande the causes
of thesame terrible and dreadfull
noyse: For, if it cometh not of the
deuels, nor of the damned soules,
nor of them that be deteyned and
holden in purgatorie, it must nee
des procede of some other natural
cause.

*Claudi. de
raptu. pro
serpina. li. 1
si. li. 14.
Diode. li. 6
C. 16. pol.
li. 1. belli
punict.
Stra. li. 6.
Quid. meta,
mor. li. 15.*

C A T A P E. The cause
is easie to be vnderstanded of him
that knoweth the situation & na
ture of the place. For, on the one
syde, there is a rageous sea, which
maketh a vengeable, and a terri
ble noyse: on the other syde, there
be great goulfes of syer, that yssue
out of y^e moūtayn. Therfoze whē
greate and impetuous wyndes do
blowe

Purgatorie. Fo. 166.

blowe, & enter violently by the con-
dittes, and caues that be in it, and
so come to þe baynes of byrn stone,
that be violently set on fyre: when
all these thinges do mete together
it is no marueyll, if there be terri-
ble hourringes, and horrible noy-
ses, suche as the poete hath descri-
bed and set forth, sayinge.

There Ethna is a mountayne **The de-**
horrible. **scription**

That thunders makes & a noise of Ethna
terrible.

With her rupnes and falles ca-
stinge out,

Smooke and cloudes in all con-
tryes about.

The sparkles of fyre, & flames
shall ye see

Ryse from thence, that by vnto
the skye,

Doe blowe by heapes, very ter-
rible and hudge

Rokes burning so read that ye
wolde iudge

That of fyre mountayns there

P. iii.

ascēde,

The huntinge of

ascende

Phobus To hye **Phobus**, And thence as
is as mu. gayne descend.

to say **DY.** Whis is a dreadful hearing
as y^e hūne **EV.** What wold ye haue sayed

Aristo. de then, if ye had sene that by expe-
miracu. rience, that **Aristotell**, **Cicero** and

Cicero. manye other autho^{rs} haue w^{ritte}
natu. de orā of it: **Whet** do al witnesse by their

li. 2. w^{rittinges}, that these fyres haue
 some times p^{ssed} out as great f-

uers, ouer flowing all the coun-
 treis about, so y^e the people hadde

much a doe too flye out of they^r
 towncs & vilages so^r too saue the

selues y^ea manye dyd p^{er} the be-
 ynge sodenlye ouer taken. For be-

cause that the fyre was sedd with
 b^rimston, as w^{yth} greace it did

flowe, as a flud of water and did
 caste a thycke smooke, whiche dyd

so darkene the contrai about, y^e no
 man could see one an other, so^r y^e

space of two days. Therfoze, whe
 they did see the Sunne shyne the

third day, they thought that they
 were

A greate
 plague of
 God.

Purgatorie. fo. 167.

were raised again fro the dead. It made also a very dreadfull noyse, which was heard very farre of, to the greate abashement of al them that hearde it. It did cast and bo- mytte out greate rockes, leauing sometymes suche aboundaunce of ashes behynde, that being caried to and fro, by the violence of the wyndes, they did fylle all the con- trey, almost an hundreth myle a- bout. What shoulde Odilo haue sayde, if he had sene this?

DIDIMVS. I am affrayed, if it be so as ye saye, that this good mā Odilo haue ben merueylousli deceyued, and that bothe he & his monkes haue doctored shamfulli.

EVTRAPELVVS. They haue at least doctored as much, & they y^e The fa- beleued their dreames, as thei did bles of y^e y^e belening y^e fables of y^e Boetes, poets thou dyd thinke y^e Enceladus, Typho, ching En- Bztareus & y^e other Geates were celadus & buried vnder y^e heauy & burning the geates.
P. llll. moun.

The huntinge of

Vir aei. 3. mountayne Ethna, after that Iupiter had beaten them doone with thunder boltes, and had ouerthrowen the mountaynes vpon them, that they had erected and sette vp, one vpon an other, for to clymbe vp in too heauē, when they made warre againste hym. For, as they did feygn, that those horrible and dreadfull Geauntes were shut vp, vnder that mountayne, and by remouinge from one syde to the other they did cast out greate rocks, & those burning flames, with hurle wyndes and smooke: so these, doe place the deuels there, in the stede of the geauntes, attributing that vnto them, that is done & wrought naturally. For, it is withoute all doubt, that the Poetes, which haue inuented this fable, did vnderstand by the Geauntes, the wyndes that were inclosed within that lande, whiche finding no yllue, did warre marueylously one againste another, wherof did ensue & folowe greate

What the poets did vnderstand by the fable of the geauntes.

The huntinge of

They that haue written of those countreyes and peoples, do report that they be in a maner like vnto the mountain Ethna, and specially those that be in the coastes of Rouergie. As for Illande, they say that there be in that countrey thre mountains, the one is called y^e mounte of the crosse, y^e other Helga, that is to say, holy: and the

The name thyrde Hecla. This laste as the ture of y^e do write, is almost like vnto Ethmountayn na. For, it is also full of bryme that they stene, hauinge not farre of, great called the baines of it, wher suche abundance of bryme stene is founde and gotten, that there is in a manner none other marchaundise in all that coaste.

When it is in hys rage it roreth lyke thunder, and casteth forth the ashes wyth suche plentye, that it covereth all the countrey aboute, so that it canne not be tyllled. Some beyng desirous to come nere it, For to beholde the

Purgatorie. Fo. 169.

the nature of the place and of the
fyre, haue miserably perished,
beinge swallowed vp, wyth goul-
ses of fyre, that be there in great
number, and are so couered with
ashes, that they canne not be espi-
ed, afoze one be in them. There ys
sueth oute also neare that place,
fyre, that consumeth water, and
doth not burne flare.

Fyere of
a wonder
ful natur

DIDIMVS. The same is a
wonderfull thyng.

EUTRAC. I speake now of y^e co-
treis, that were not so well kno-
we in y^e old time as they be now:
if I would speake partitularly of
the grounds and fountains y^e cast
out sper, and of the burning mo-
taynes y^e the old & aunciēt wryters
haue wrytten of, and speciallye
Strabo, Pliny, Mela, Solinus, &
other like, y^e matter wold be ouer
longe, yea thoughte I shoulde but
speake of the mountains that be
in Italye. For, ther we haue in y^e
countrey, which is called Capania
two

The huntinge of

ii. mountains, the one called *Gaurus*, and the other *Vesuius* whiche differeth not muche from *Etna*, & that hath some times cast fourth suche aboundaunce of ashes, that all the countrey about was couered with them, as with snow, being by the violence of wynds carryed other whils as farre as *Africke*, *Egipte* and *Siria*. There the aunciente *Pline* whē he wold haue come nere it, for to haue looked vpon tye that was ther, was smondzed with the smoke. There is yet an other called *Moderne*, because that it is not longe sens it did bzeake oute. Thys mountayne, after that the fyre did ones begynne to yssue oute of it, hath done very much harme. For, the ashes thereof beinge scatered abroad, did marre al the trees and frutes of y countrey of *Apulia*. It

The lake is not farre fro the lake *Auernus* where the olde *Paynimes*, and specially the poets, did suppose, y there

Purgatory. fo. 170.

there was a goynge downe in too
hell, taking many times y name
of Auernus, for hel it selfe. Ther
fore, if that burnynge mountain
had bene there alreadye in those
dayes, it woulde haue serued wel
to mayntain the same heathenlysh
opinion. Ther is also an other in
the countrey of Etruria, other
wyse called Tuscane, not farre
from the foote of the Mounte ap
pennine, which smoketh alwayes
& casteth oute flames. D I. Thus
we might make many helles and
purgatories, if we would folow
the example of that good father
Odilo, and his Godly inuention.
¶ **EVTRAPELVVS.** Nowe if
there be so manye in one regyon
or countrey: what could be said of
the holle worlde? Myght not your
holye mounkes haue buylded an
other hell and an other purga. The mou
toye in Lycia, in the moun tai called
tayne, which is called Chymera, Chimera
which

The hunting of

whiche by reason of so many wonders, that be in it, hath geuen and ministred occasion vnto Poets, to feygne that monstrous beast, which they saye, is lyke a Lyon, lyke a goat, and lyke a dragon, & casteth out fyre at the mouthe.

They might also haue set by a hel and a purgatorie, in the Ilande

Aenaria.

Aenaria, and in those Ilandes, & be called Acolies, whiche for the same cause, be dedicated vnto Vulcan, and are of the Greekes called

Hephestiades.

Vulcanie

Hephestiades, and of the Latynes Vulcanies, after the name of Vulcane him self, and are three in number, that is to saye: Hida, Lipara, Strongyle, whiche doe some tymes caste oute fyre in too the wayn sea, not without parell for them that sayle by.

I lette here to speake of the rocke called Pympeum, whiche is in the contrey of the Apoloniates, & of the mountayne, which they call Argens, in Cilicia, & of the mountayne

Purgatory. fo. 171.

layne of coales, whiche doeth al-
wayes burne in the toppe, in the
countrey of Almayne. I will not
speake neyther of the lakes, that
haue ben sene to burne, as the la-
ke of Luzinge, and the lake Tra-
simentis, and other lyke. As for
the mountayn Chymera, the syer
that is in it, is kyndeled, and fedde
with the water, that is caste in to
it, because that the ground of it, is
slyme, and full of that kynde of
slyme, that is lyke vntoo pytche,
beinge called of the Latynes Bit-
umen, whiche men maye vse in
stedde of morter, and of plaster,
and alsoe they maye vse it in lam-
pes in stedde of oyle: because that
it is of the nature of byrmistone.

D I D I M U S. That syer is
of a marueylous nature, sith that
it is fed with water, which serueth
to quenche all other syers. As far
as I can vnderstand by your words
there be many contreyes, y haue
suche mountaynes and grounds.

C A T K.

The wa-
ter of the
syer, that
cometh
out of the
mountayn
Chymera

The hunting of

C A T A P C. Yet I haue
onely spoken of the moſte pꝛinci-
pall and moſt famous: among the
whiche, we haue left ſome, that
might haue ſerued better foꝛ oure
purpose. Foꝛ, we haue not yet ſpo-

The moūten of the mountaynes of Pouer-
tain of no gie, whiche is communely called
uergyſal Hechelberg. They ſaye that thys
led He- is one of the moſte dreadfull moū-
chelberge taynes that is in all the worlde.

Foꝛ, though it be enuyꝛonned and
compaſſed about with the ſea: yet
Theeries the horrible cryes, wepinges, and
of the lamentings of the ſoules that goo
damned. doune into hell, are hearde aboue
thzee myle of. They ſaye moze
ouer that ther be great vountours

The bul- and blacke rauenſ, that flye about
tours and it, making ſuche horrible cryes, &
rauenſ no man dareth come nere y mount-
of hell. tayne. They repoꝛte alſo that it.

fountaines do ſpyng out of it, of
of extrem the whiche, the one is ſo extreme
het & cold colde, & the other ſo extreme whote
nece. that they be bothe intolerable, and
that

Purgatory. Fo. 172.

that there is nothinge eyther soo
whote or so colde, but that they do
passe it, eyther in heth or in colde-
nesse: Farthermoze in the South,
parte of the same contrey, euen as
they saye their selues, there is yet
a place called Padhegryne, wher
deuels hauinge bodyes of thayze
do appeare vnto men. I haue read
in a maner the lyke (which thinge
I haue not yet touchd) of the ppyt
of Is lond, that is to saye: how that
there be spirites that offer the sel-
ues visibill vnto men, for to do the
seruice: In that place, they see vi-
sions of those, that haue ben drow-
ned, or slayne by some other vio-
lente death, which shew them sel-
ues befoze men of their acquayn-
taunce, in so much that they, that
know nothinge of their death, do
thinke verely, that they be y very
persones their selues, and y they
see them befoze their eyes: wherby
it cometh to passe, that some times
they go about to take them by the

Padhe-
gryne.

visibill de-
uels & fa-
miliare.

Z. l.

hande,

The hunting of
bande, perceyuinge not that they
be villions, tyll they see them too
vanishe awayne befoze their owne
faces. But it is no meruayll that
there be suche illusions, sith y all
that contrye is full of wytchcraft
and sorcerie.

PROLOGE. Had I myghte haue a
better occasion, to place both helle
and purgatorie there, than in the
mountayne Ethna.

ENTRANCE. He mighte haue
had a better cause to do so, if these
thinges be true. But if we wolde
credit suche gugas and bayn tales
we shoulde neuer haue done. We
shoulde be fayne to fource also an
other helle and an other purgato-
rie in Scotlande, where they saye
the mounte Dolorous is, which
lozouse is very horrible and dreadfull, be-
cause of the ppytieful cryes of them
that do wepe and lament there.

DISCOURSE. By this rec-
keninge we shall haue many hels
and

Purgatorie. Fo. 173.

and many purgatories. But because, I am affrayed, lest there be many lyes, and many false tales, in those hyssories that ye haue remembered, I thinke it moze sure and expediente for me too, drawe that waye, that I had appointed afoze, than to take my iourney eyther in to Scicile, or in to any of those places, that ye haue named. For, they be not soo haunted nowe a dayes, nor so well known as the place, that I intende too go to, sauinge onely that ye haue named one of the cōtries that I determined to go to.

EUERARPE. Whether do ye intende then to go?

DIOWIS. I was betermind to goe streighte in too Scotlande, or in to Irelande.

EUERAPCE. Is there anye hole, for to go doune in to hell, in to Limbo patrum, or in to purgatorie?

2.11.

DI.

The hunting of

THE PURGATORY OF S. PATRICK
DYDIMVS. Dyd ye neuer heare of the purgatorie of sainte Patrick: do ye not remember what bookes we had of it, when we were litell chyldren, and went to scoole. Those bookes shall serue me very well in that iourney, for to teache me, howe I oughte to behaue my selfe in it.

EVTRAPELVS. He make me now too remember myne olde grandames tales. Were we not well, thinke ye, at that tyme whē we had such bookes in our hādes, in stedde of some good autour, and of the holy scriptures: If we shuld well confidze the miserie of y time and the Barbarousnesse, & ignorance of God and of all good sciēces, which did then ouerwhelme all the hole earth, and wolde compare it, with the great goodnesse & mercy, that god hath shewed vnto vs at this pzent, we should haue very greate occasion to geue hym most hartly thanks. Wolde not y booke

Purgatoꝝ. fol. 174.

booke, thinke ye, that did entreate
of the purgatoꝝle of saint Patric
and other lyke, being full of lying
fables, yet more foolish and more
beastly, bying chyldren vnto good
knowledge: Should not a newe
Testamente haue doone better in
their handes?

D J D J M U S. No by saynt
Marie. For, peradventure they
woulde haue become heretikes, if
they had reade the bookes of y^e holy
scriptures, beinge so yonge. But
there was no suche paryl in these
bookes.

E V T R A P E L V S. Your rea-
son is very good, for feare y^e Chri-
stians should not fall in to heresye
they must be forbiddē to reade the
scriptures, and woꝝde of God, &
permitted too reade all maner of
foolish bookes, for too make them
woꝝse than brute beastes. But
now we are in a good matter sith
tha we are alre dye, come to saint
Patric purgatoꝝe.

Z. iii.

D J.

The hunting of

D J D J W U S. It is not vnknown vnto you, that this purgatorie is in Irelande.

C U T K A P C L U S. Some Scotland saye that it is in Irelande, & some & Ireland again, that it is in Scotlande.

erasmus in chili. vadia But it maketh no matter where it be, for I intende not too go ther.
nus in c. n.

mēt. in pom. **D J D J W U S.** It is all one for me to. For, those countreyes are
melam.

not very farre one from an other. It is enough for me, if I can fynd it. And therefore I was deter- mined to haue gone thether a- righte, but syth that I haue heard this Master doctoure, I will not now take my iourneye, afoze I speake with him fyzte, and then will I do, as he shall confelle me.

C U T K A P C. Do ye mock or do ye dreame?

D J D J W U It is not a place, to be mocked with all, syth that al they, that haue ben there neuer lawgh after, but lose al their ioy.

C U.

Purgatoꝝ. Fol. 175.

CUTRACE. Then it is
lyke vnto the pit and caue of Tro-
phonius, whiche is in Lebada, of
the which hole oꝝ pit, the aunciēte
autours haue wꝛitten in a maner
thesame, that oure dꝛeamers haue
wꝛitten of the purgatoꝝie of saint
Patric. Therfoꝛe, I double not,
but that one fable did engender
an other. Holwbeit I cā not think
that ye speake in good earnest.

The pyt
oꝝ caue of
Tropho-
nius in li-
badia.

Eras. inchi,
1. centu. 7.

DIDIMUS. Ye suppose y
I am a leasser, as ye are.

CUTRACE. If ye
do not mocke oꝝ leasse truelye, ye
do raue oꝝ dꝛeame.

DIDIMUS. I slepe not,
foꝝ to dꝛeame.

CUTRACE. Our
Master doctoure was not a slepe
neyther, yet I neuer hearde olde
dowting foole so raue, as he dyd.
I suppose that he was at schoole
with some olde rotten wytche, frō
whome he dyd byꝛnge this diu-
nitie vnto vs.

The hunting of

ALBION. Why do ye rayle
on this fashon, vpon suche a ver-
tuous and learned man.

EVTRAPELVS What lear-
ning he hath, I can not tell: but
this I am able to saye, that I haue
heard nothing of him, whereby I
might perceyue, that he hath any
knowledge or learning. If he had
ben brought vp in humanitie, I
wolde thinke, that he had red this,
that he did preache vnto vs, in the
poetrie of homere, of Virgile, and
of other Greke and Latyne Poes-
tes, or in Plutharche. For, I am
sure that any man can fynde, all y
same matter, being in a maner in-
treated of after thesame sozte, as
he hath sette it foozthe vnto vs, in
those auncient auctours, & specy-
ally in the woiks of Plutharche,
who doth reherce the meruaylous
wonders, that one Timarchus had
sene, in the denne or caue of Tro-
phonius, whitch do not differ much
from those, that we haue heard of
oure

hom. odys. 11
ver. Aen. 6

plut. in com
mentario de
demo. So-
cratis.

Purgatozve fol. 176.

our master doctour, and that ma-
nye of his religion and secte haue
wrytten of those infernall and
lowe regions, I meane of belle,
Limbo patrum, and of purgato-
rye. But too tell, as I thynke,
I beleue, that he hath rather,
learned thys goodlye diuinitie in
the shepheardes Kalender, and
in dantes, than in anye of those
Latyne and Grecke wryters.

DIDIMVS. I can not tel.

EUTRA. What age is he of
thinke ye?

DIDIMVS. Why aske you me
his age?

EUTRA. For, if he hadde
lyued in the tyme of Alcestis, and
Prothesylaus, or of Hercules
and Theseus, or of Ulysses and
Aeneas, whome the poetes doe
reporthe to haue bene in hell, and
to haue visited all those reggions
and countreyes, bothe of Lim-
bo patrum and of purgatozve,
and also those goodly & pleasaunt
fil.

The shep-
heards ka-
lender.

Dantes
my Lord
morlays
God.

The huntinge of

feldes, whiche the poets do call,
Campos Elyscos, we myght surmise
that he hadde spoken wpth them,
and that they had taught him this
goodlye diuinitie: But then he
must be thysse as olde as Bathu-
salab, that is to saye, he must be
aboue a thousand and nynd hun-
dredth yers olde.

Fables y
haue ben
sepyed by
po & hysto-
rye of La-
zarus to y
greate
sklauder
of Gods
worde.

DID I. Haue we not: had La-
zarus sens, whome oure sauour
Christe dyd ralse agayne from
death? Thys man cominge from
hell, latelper than any of those did
whome ye named now, mighte
haue geuen sufficient instruction
touching those infernal contreis.
We can not saye, that this is a fa-
ble as other are.

EV. We do not denye but y our
sauoure Iesus christ did ralse a
gayn Lazarus by his diuine and
godlye power for we haue a most
sufficent testimony of it in y word
of God. But we dobtterly denye
all those lyinge tales and vayne
fables

fables, that haue bene added vnto
y most holy and sacred hystorie, to
y great sklaunder of gods worde.

But yet, although it were so, as
thei do most lyingli fable, yet cold
not this our master doctour haue
spoken with him, ercept ye wold
haue him to be aboue a thousand,
and fyue hundredeth yeaeres olde.

D I D I. Myghte not he haue
heard it of them, that by long suc-
cesse of tyme hadde learned it of
these whiche dyd heare it at the
fyrst of Lazarus?

E U E R A. Here is much lear-
ning, and hearing: we shall go al
by heare saye. But I wold fayne
knowe who was the fyrste, vnto
whome Lazarus tolde this tale,
and whether Lazarus did speake
more largely of hell, than Chyist
him self, and all his prophets and
Apostels did? Do we not see here
manifestly, how we haue mocked
with God, turning his workes
and miracles in to vayne fables &

posticall

The papi
stes ca no
thing els
but turne
ymiracu-
lus wor-
kes

The huntinge of

of God
into baine
fables.

poeticall fictions : What coulde
the enemyes of our religion haue
done moze? Do not these old doct-
tinge fooles, that haue dreamed
oute suche fables, make of La-
zarus an other Alcestys and The-
seus or an other Alysses and Ae-
neas, whiche returned from hel,
soz to tell what was done there?
Wherefoze do these bayne fables
and old womens tales serue, but
soz too call agayne in too doubte
the truthe of Gods woꝝde, and soz
to geue occasion vnto y Epicures
and other contemners & despisers
of God, to deryde and laughe too
scoꝛne the Chꝛistian religion and
the doctryne of the Gospell, as
Pythagoras, Lucrece, Luciane
and manye other haue deryded
& laughd to scoꝛn y poeticall fables
and fictiōs touching y helles & the
light & baine belyef of y ignoꝛaunt
people y gaue credit vnto them as
we haue heretofore geue credit to
the dreames of oure ydell bꝛayne

in on

Purgatory. Fo. 178.

monnkes and fryers?

D J D J. We call all dreame,
that is not to your minde.

E v. I am wont to call a dreame
a dreame. For, where haue they
learned those lying tales, & vain fa-
bles, that they haue preached vn-
to vs. They haue made vnto vs,
as many partes of those infernall
regiōs & contreis, as **h Cosmogra-**
pbes, haue made of the earth. For
as thei haue parted **h** hole earth
into Asia, Aphysica, and Europa, so
haue these parted **h** infernall con-
treis into Limbo patrum, purga-
tory & **h** hel of the dāned: Which,
after their owne saying, are so in-
habited and so populouse, **h** there
is neuer a corner, but that it is al
full, and specially in purgatory, if
at least, we should beleue the. For
thei goo thither euerye daye, by
thousandes.

PHI. Christ did not raise again La-
zarus, nor **h** other, whom he hath
called again frō death to life, for
to

The diui-
sion of the
infernall
Cosmo-
graphie.

The huntinge of

too make his gospel, like vnto a
poetrie, or for to make the woꝛde
of God, a comon mockinge stocke
of the vngodlye. For y simplicity
of it, can not beare it, nor yet the
grauitye and maiesty of it: It is
ynoughe for the sacred woꝛde of
God too teache and certifie vs,
we ought that there is a hell, and we ought
to contente our selues wyth that,
ourselues without enquirig (as it hath ben
to knowe already touched before) what it is
y there is or where it is. For, they that by
a hell. the iuste iudgement of god shalbe
condempned, shall know it by ex-
perience too soone, and more
than they woulde, shall they ther
learne. The elect and blessed, that
be deliuered from it by the meritis
of Christes death and passion, doe
not care, if they knowe no more,
than God hath reveled vnto them
or than they haue felt in theyꝛ
conscience, when they did offend
hym, and whē they haue ben pres-
sed downe with the burdome and
feelinges

Purgatory. Fo. 179.

feelinge of their sinnes. For, as
saynt Augustyne sayeth: *Res ipsa*
expeditius indicabit, quando erit scientia *Aug. de ci*
tata sanctorum, ut eis cognoscendarum *ui. dei. li. 21*
illarum penarum, necessaria non sit ex- *ca. 9.*
perientia. That is to saye: The
thinge it selfe shall shewe and de-
clare all the wholle matter moze
playnely, when the knowledge of
the Saynts shalbe so greate, that
they shall neede no experience for
to knowe those paynes,

E V T R A. How canne ye tell
whether thys mayster doctoure
was a dysciple of Pythagoras
or not, and of the opinion that
Pythagoras was of: It may be y^e Pythagor
y^e soule of some of them, which is ras of opi
times passed did go down into hel nion y^e the
after y^e repozte & testimony of y^e po soules de-
ets did eter in to his bodi so y^e he is parted
one of the. **P H I.** We shuld haue went al.
a very good occasion to thinke so, wales in
hearynge hym sette fourthe suche to newe
bayne fables, if we knewe not bodies.
of a suretye that the oppynion of
Pytha.

The huntinge of

Pythagoras is false, and that the same that the Poets & our monks haue inuented, be mere dreames & leasings. But let vs graunte y^e oure master doctour were, some Theseus, or some Alysses, yet he might be deceyued: For, sence that those men were in helle, the fyre hath burned vp the walles of purgatorie and of Limbo Patrum, whiche firste the Philosophers, & the Poetes had buylded, and after them oure monkes, and priestes, so that Limbo Patrum and purgatorie beinge cleane consumed & brente vp, there remayneth noo more, but the hell of the damned, where the fyre is, that shall neuer be quenched.

The fyre
of god
is fallē vp
pō purga
torie & vp
pō y^e liue
of y^e chyl
dren.

III. We speake of Limbo patrum & of purgatorie, as though they were none at al, & as though all y^e hath ben preached vnto vs of them, were but fables & things inuented at pleasure. But doeth not the scriptur make mentiō of them.

Thinke

Purgatorie. Fol. 180.

Think ye that so many good preachers and doctours, woulde haue taughte suche thinges if they wer not true?

EVTR A. I haue heard a great many preacher y^e the sylle bozne children, and all those that dye afore that they can be baptized, doe go streight into a Limbe, where they haue they^r chambers and parlours separated from hel, and from purgatorie, and that they shall neuer enter in too paradise, but y^e they shall be depriued euerlastingly of the ioyes of it. Secondlye, there is nothings, that they recommend so much in their sermons, as the soules of purgatorie, vnto whom also they dogene severall chambeas keepinge them ther as prisoners vntil they haue payed they^r raunsonne.

ALBION. Do ye not be purgatorie in dede that the same is true? y^e. And that there is bothe a Limbe and a purgatorie.

Aa.

C. U.

The huntinge of

C H A P T E R . I wolde be-
leue it without any contradiction
or doubte, if I had red it as wel in
plat. in li de the olde and Testamēt, as I haue
anima, et in red it in the woꝝkes of Plato, and
Gorgiaet in of Plutarche, or of other like au-
phedone. tours, that be of the same opnion,
plutar. in cō and namely Penocrates, who be-
mentar. e' inge bothe an Academicke, & a dis-
demo. So. ciple of Plato, doeth setfoꝝth most
crini. de ho copiously the same, that Socrates
ne. dicisci. li doeth repoꝝte, that he heard of Co-
5. cap. 11. bꝛias the magiciā or soꝝcerer, tou-
ching the paynes and beatitudes
of the soules,

This man hath described verye
largely the situation of those hely
and infernall contreyes. I maye
ioygne vnto theym of the Greke
poetes Dꝛpheus and homere, and
of the Latyns, Virgile, who hath
described so liuely, bothe h limbe,
belle, purgatoꝝie, and the popes
paradise, that is impossible y any
man shoulde paynte them out bet-
ter: And verely I thinke that he
was

Purgatorie. fol. 181.

was inspyred with the same spirit what spyt
that they were inspyred with al, & rit they
did fource this limbe & purgatory wer inspt
vnto vs, and that did sit in those co red w all,
cylls, in the which this doctrine that did
hath ben allowed and confirmed. fource pur
Paraduētūre ther may som thing gatory, &
be found in the descriptions of Vir. confirme
gile, that mai seme to differre som, y doctrine
what from the diuinitie of y Pope of it.
but yet notwithstanding if y mat-
ter be well looked vpon, & wel era-
mined, no suche great errours can
be founde in them that be oughte
therfoze too be iudged an heretike
in the Popes diuinitie. But that
ye maye haue a pzoofe of it, ye that
heare the Poete hym selfe speake
in our owne tounge, as well as I
can make hym to speake.

And for too kepe a better order,
I will rehearce fyfte the descrip-
tion of the Limbe of the chyldren
and insauntes, whiche he doeth
set foozth on this maner.

Aa. ii.

Sod.

The huntinge of

Descripti Soddayn cryes, bewaylinges,
on of the and wepinge
limbe of Heare ye shall when ye be first
infants & entringe,
childzen. Of babes and chyldzen whom
ver. gene. 6 death most cruell,

Taken bath, not suffering them
to dwell

Here on the earth, tyll they had
on theyr mother,

Taken repaste, or suckt of any
other

He doeth geue vnto the littell ba-
bes and chyldzen severall chābers
and lodgings, at the very entre,
and as it were in the sunbrbes of
hell, which doth set out and make
much moze horrible and fearfull,
saying.

The de-
scription
of hell.

ver. gene. 6

The goulf of hell, that dark is
and terrible,

And vnto men most hydeouse &
horrible,

Twise so pꝛofunde and depe ye
shall it fynde,

Or euer ye can descende vntoo
the ende,

As

Purgatorie. Fo. 182.

As heauen is in heyght, I thee
assure,

Above earthe in compassed and
measure.

DYDIMVS. The same is an
horrible place, and lothsom dwel-
linge.

CWIKAPC. Besydes these
two lodgings, he doeth yet ap- *plato. in axi*
poynte other two, that is to saye, *ocho.*
purgatorie, and the goodly & plea-
saunt speldes Clysees, wherof we
will speake afterwardes, as occa-
sion shall requyre. Now all they,
that be lodged in those sundry and
diuerse chaumbers, be entreated, *plato in phe*
euery man, accordinge to his me- *done*
rites, and deseruinges, and they
must be punished, be punished sun-
drie and diuers wayes. For, some
do suffer most greuous and cruell
tormentes, and some again, haue
but light and easye punishmentes
accordinge to the merites and des-
tinge of euery one.

They haue eche of them, as Plato

2a. iii.

doeth

The huntinge of

plato de ani doeth repozte, their good and bad
ma Eusebius aungel, for to lead and bring them
de prepar. where they must be lodged. He
euang. li. ii. doeth also appoynte a large, deepe
cap. 18. darke, horrible and dreadfull pry-
sonne, in the lowest parte of hell,

whence they neuer come out, that
be once caste in to it.

This pryson is y^e true hell, wher
in all enoyme and detestable syn-
nes, that be incurable, and can in
no wyse be purged, are punished
as sacriledges, murders, tyranies
violent wronges, iniuries & extor-
tions, fylthye whoredomes & adul-
teries, and other lyke abhominas-
ble crymes, and specially the diue-
rse offences of tyrauntes, kinges
prynces and lordes. For, Plato,
frome whome this Philosophie
doeth procede, doeth lodge them al
in hell, if in stedde of good prynces
and good pastours, they haue ben
tyrauntes and cruel deuourers of
mankynde.

D E M O N S T R A T I O N . I do see already
a

Purgatorie. Fo. 183.

a great agrement betwixt our pze plato de an-
stes and monkes, and the Wayny ma et ia
mes in this matter. As for the Gorgia.
Limbe of the litell chylozen and The syn-
infautes, there is no difference, nes of the
saining onely that Wergile doeth pzinces &
place them all there, wher as our of Ty-
pziestes do lodge them onely there rauntes.
that dye without baptisme. *useb de pre*

EVTRAPELVS But yet, he par. ena. li.
is not so cruell vnto them, as pour. 2. cap. 3.
pziestes and holy shauelinges are.
For, he doeth not depzue them of
all ioye and comfozte, as these do
the pooze litel infautes of y Chri-
stianes.

DIDIMVS. As touching hell,
I do not fynd thopinion of Plato
to bee yll: because that it doeth ap-
roche somewhat nere the veritie of
the holy scriptures, and sheweth
the righteous iudgemente of God
vpon y tyraunts of this worlde. For
it is reason, y they y haue no body
in this worlde for to punish them,
and y willbe subiect neither to God

The huntinge of

no2 too man, but do whatsoeuer they like, shoulde receyue a double punishment, in the other world and haue a luste recompense for their cruell tyraunye, and enoyme synnes that they haue committed, because that they were withoute anye feare of iustice or of punishmente.

The be. **PHILALETHES.** Although the autoritie of the scriptures is moste sufficient, yet notwithstandinge, this ought wonderfully to moue vs, and to confounde all the vnfaithfull, when we see that the

uertue of the trueth is so greate, & it hath constrayned both philosophers and poets, with many other & were without & true knowledg of God, to cōfesse it, & to beare witnessse vnto it. But this, & Plato doth say of hel, is not only done in hel, but we see many tymes a gret experience of it in the worlde.

DIDIMVS. Holwe I pray you?

PHILALE. Doe we not see often

Purgatorie. fo. 184.

often tymes, that God doeth pour
his vengeaunce vpon the earth, &
specially by cruell warres, wher-
by not onely many great & strong
peoples haue ben vtterli destroyed
but also greate Emperours, kyn-
ges and princes, and that by other
straunge princes and cruel tyran-
tes: All histories bothe prophane
and other, do geue an euident testi-
mony of it. And verely this is a
beginning of hel, vnto the wicked
and reprobate, whiche notwithstanding
these greate scourges & pla-
ges of God, will neyther repente
nor amende, & an admonitiō vnto
them, that be not yet past all hope
lest they do fall in too that iudge-
ment, whiche with all rigour, and
without any mercye shalbe execu-
ted in hell, where the fryer is, that
is called vnquencheable, not only
because that it shall neuer be quen-
ched or go out, but also because y^e
the matter that burneth in it, and
wherwith it is fedde, doeth burne
is called
Aa. b
woylde vnquen-
cheable.

The vn-
godlye
haue a be-
gynning of
their hell
in this
woylde.

Why the
fier of hel
is called
woylde vnquen-
cheable.

The huntinge of

woꝛlde withoute ende, and shall neuer be consumed. For, if y^e matter, that it is fedde with all were not euerlastinge, it were no neede that it should be euerlastinge.

We must then conclude, that the iustice, and righteousnesse of God, is of suche vertue, that it leaueth nothinge vnpunished, and y^e what soeuer shall not be amēded in this woꝛlde by true repentaunce, oꝛ shall be left vnpunished, it shall be punished in that place of tormentes, where the diuelles shall be appointed to exequute the true iudgemēt of God.

The dishonour y^e shall be do vnto the ungodly.

DIDIMVS. As farrc as I see, ye do conclude that God shall doo thys dishonour vnto men, that he shall punish, by the handes of the diuels, euen bys owne enemyes, y^e iniquitie and wickednesse, y^e they haue committed, & that they wold neyther amende in theym selues, noꝛ yet correct in other.

PHILE. It is euen so.

But

Purgatorie. fo. 185.

But shall not this in deede be a great dishonour vnto men, & they shalbe sayne to haue suche lyeftenantes appointed vnto them, for to erecute the iustice of God, wherof they haue ben despylers & contemners their selues?

DYDIMVS. Yes verely. But me thinke, that our priestes haue founde a goodly remedye for it, & a very greate helpe, by their purgatorie and & they do very muche from Plato and Vergile, in this, & they do place all the greatest, and richest, with all & mightest prizes and lordes rather in purgatorie than in hell.

EVTRAPPELVVS. Do ye not see the
pet perceyue & cause? Plato & Vergile, didde receiue no profite by purgatorie as these do: & I beleue & place the
although they had receyued some mightest
profit by it, yet they wold haue be & richest
of a better conscience than four priests in purgare, and & they wolde not for their eye & not,
inre sake haue deceiued the poore in hell.

igno

The huntinge of

ignozaunt people. For, they shew
in their wrytinges, that they had
yet some fear & knowledge of God
more than we can se in these your
shauelinges. Plato doeth mocke &
laughe to scozne vsurers, whoze
mōgers, pariures and deceatefull
persones, because y they thought
that if they shoulde cause anniuer

Plato de
repu.

This can saries and years mynds to be kept
haue no for them, they shoulde be quyte ab
place a solued frome all their pariuries,
mong the wickednesse and stynkinge abho
papistes. mination.

He counpteth thesame to be one
of the greatest foly in the woꝛlde.
For, he dyd well vnderstande that
God wold not be payde with such
money, wheras on the contrarie
syde, ther is nothing, y your holy
shauelyngs do alowe & comend so
muche, as that suche men as haue
robbed all the hole woꝛlde & haue
vndone thousand thousādes, shuld
founde chaunteryes a pase, & cause
shippes full of trentals to be song,
and

Purgatory. Fo. 186.

and pears myndes to be kept, euē
to the worldes ende. For, why?

They haue a fatte liuing by it.

Wherefore, they wayt as duely whē
suche Cozmaraunds shoulde dye as
the rauens do wayte for dead car-
rayne. And if they can mete w one
that hath a good purse, and y hath
wherewith to paye his raunsone,
they will, I warraunte you, make
him to paye swetely. Or els they

will put hym, where he shal abyde **Popishe**
sorrowe and smarte enoughe, euen **priests are**
tyll he shalbe weareye, and sweate **y tithes**
for very anguysh and wearinesse. **of tithes**

For, they be the ryauntes of ty-
raunts, and y extorcioners of vsu-
rers & robbers of y pooze people,
whome they will not suffer too be
tormented by the diuels, but they
will be their tormenters their sel-
ues, and take that office fro theym
to whome God had geuen it.

DYDIM. By this rekeninge
they shal suffer muche sorrowe.

For, they shalbe bothe tormented
in

The hunting of

in this worlde, and in the worlde to come, as they haue tozmented other. And yet notwithstandinge, they shall not let to fall in too the handes of the diuels. But I wold fayne know what paynes they suffer, that haue committed lighter offences.

The purgatozpe of Plato & of virgil.
plato in gorgias. plutar. de feraminiis vindicta

C U R A. Plato and Vergile do lodge these in purgatozpe, and specially the simple and ignorant people, and priuate persons, which were not in so greate credit or auctoritie. Therfore, they could not haue so great occasion and licence to do euell, as the other. And if they haue committed some offences, their sinnes can not be so hurtfull vnto the commune weale, as the sinnes and offences of greate pynces. For, pynces and kynges do not onely hurte theym selues, when they do offende, but alsoo they do by theyr wicked example, brynge all the hole worlde in too ruine, where as priuate persones
 and

The synnes of the priuate persons & of p sinis

Purgatory. fo. 187.

and other symple and ignoraunte ple & igno
solkes, do but littell harme, sauing raunte
onely vnto them selues. For thys people.
cause they do not condemne them
vnto euerlasting tormentes of hel
spere, but did thinke that their sin
nes were curable, and y thei could
be purged. Againe, they did not
lodge them streyghtewayes in the
pleasaunt fyeldes Elysees, as the
other godly and vertuous persons
whiche had deserved by theyr ver
tuouse lypynge and godly behavi
oure, to be immediately receyved
in to blessedfulnesse, or in to the
number of the gods.

D I D I P U S. Those then
went in to purgatorye, that hath
ben honeste men agaynst thei
willes, & mawgre their tethe, and
that haue not had so much power
to do euil, as y other. But I doubt
whether God wil iudge after the
same sorte or not.

E V T R A P E L V S. Philosophers
and Poets do speake according to
theyr knowledge & vnderstanding.

They

The hunting of

God doth They onely regarde the woꝝkes,
 chesely re but God doeth chiefly regarde the
 garde the heart, and according to the same he
 heart. geueth iudgement of the woꝝkes.

DIDIMVS. We thinke y our
 pꝛiestes do not very much fro this
 Canont: opiniõ. For, they do canonize and
 zing of sai lodge them amonge the sainctes,
 res amõg whom they iudge to haue be most
 y papist vertuous, and most holy, sayinge
 that they flye by strenght in to hea
 uen, and that they haue no nede of
 our good dedes.

EVTRAPELVVS. There be
 fewe suche now a dayes, as they
 do vse the matter. They make vs
 to beleue that they go all in to pur
 gatorie, because y they haue grea
 ter aduantage by them, than by
 those that be alreadye in heauen,
 except they can make them too be
 woꝝshipped here vpon the earth.
 For, then they get no small gay
 nes, by the offringes and oblatiõs
 that are made vnto them. But go
 soꝝewardest with your talke.

DID.

Purgatory. Fo .187.

DIDYOTUS. They place them in purgatory, that haue not here fulfilled theyr penaunce, but yet dyed, beyng confessed and repentaunt: or els those that did carye awayne with them no deadly synnes, but veniall synnes, which may be purged by sƿer. For, there is yet some remedye for those.

Whom the papists do place in purgations.

CURIA. It is their doctrine in deede, but when it cometh to the effect, they passe not greatly whether the synnes be deadly or veniall, but al theyr care is for the rychesse or pouerty. It is al one to them, whether the synnes & offences, be deadly or venial, curable or incurable, so that the deadde, haue wherewith to paye for their bygges, and money to paye for theyr ransome, and for to buye their bulles, pardons and indulgences.

As for the poore, of whome they haue small profite, they care not whether they go, whether it be in to paradise, or in to helle, or in too

Bb.

purgat.

The hunting of

purgatorie. For, they passe liſtel or nothing vppon the ſoules, but all they ſtudy ſollicitude and care is for their purſes.

Q. D. I. M. V. S. Yet one thinge wolde I demaunde of you: Do the Poetes ſaye that there is fyre in their purgatorie, as oure prieſtes affirm to be in theirs?

A. T. R. A. P. C. Any mā wolde iudge, that the Poets are yet more reasonable and more pitiful, than the prieſtes are, for they make no ſuch browning & roſting of þ poore ſerly ſoules, as theſe haue tozmetes do. **Q. D. I. D. J.** How then?

The roſting and browning of ſoules in the popes purgatorie.

A. T. R. A. Becauſe that theſe do aſſigne and appointe vnto the, more eaſy paynes & tozmetes, and do moderate & meaſur them, according to the miſdeedes & offences of euery one of them. For, they doe not condemne all generally vnto the fyre: But make & appoint thre kinds of puniſhments for the, according to the greuousneſſe, or lightneſſe

The diuerſity of ſinnes & of puniſhments.

Purgatory. Fo. 188.

nesse of the offences and synnes.
They that haue synned most gre-
nouly, & that are full of heynouse
synnes, which (as a mā might say)
are earthely, & harde too be pour-
ged, and that do so cleaue & stycke
vnto the soule, that they can not
be pluckt away from it, nor made
cleane by any meane, but onely by
fyre, those are caste in too the bur-
ning fornaice. For, they muste be Marke
melted agayne all of newe: The whether
other that are not so fylthy and so this doth
abominable, and whose synnes not agree
do not stycke so fast vnto their sou: almost in-
les, but that they maye be pluckte at points
away from them, by easer reme with the
dies and mearies: those be kept by doctrine
certain space of tyme, within gret of the pa-
goules of water for to be purged pisse,
wasshed and made cleane.

Other ther be that be yet lesse fan-
tye, that is to saye, whiche haue
committed but smal offences, that
haue no neede of so stronge purga-
tion.

Wb. ii.

And

The hunting of

And therfore, they doe but bange
them a littel whyle in thair, for
to wynd them. For, a littel wynd
wil suffice to shake of, and to blow
awaye the duffe, & do yet remayn,
and stycke vnto the soule, because
of the coniunctio, that it hath had
with the bodye and the flesh. And
because that ye shall not thinke, &
I do inuente this of myne owne
head, ye shall heare what Vergile
sayth. For, he doeth comprehend
in fewe wordes, a greate parte of
this Platonike and Platonike di-
uinitie in those verses; & he hath
written of the soules; being sepa-
rated from the bodyes; where he
doeth introduce or bring in Anchi-
ses speaking of them vnto his son
Aeneas with such or like wordes.

Thoughe these bodyes that be
mortal, they leaue, yet synne on them so faste, do
sticke and cleaue.

That they can not holly put a-
waye,

With

Virg. Aen. 6
Purgato
rpe.
Aug. de. ci
iii. de. li. 21
cap. 13.

Purgatoꝝ. fol. 189.

**With a soddayn, that they haue
in the claye**

**Of theyꝝ bodyes gotten of fylth
and vyce.**

**But foꝛce it is that all their ma
lyce,**

**That on them hold dos take, be
inge mounstruous,**

**Be put away by fasshions mer
ueylouse.**

**Therfoꝛe they be by gryel and
toꝛments, moſte iuſte**

**Foꝛ theyꝝ trespaſſes and theyꝝ
vnlawfull luſte,**

**Wherewith they haue deſpled
theyꝝ bodyes,**

**Puniſhed here by ſundry waies purging
and gyles. by wind.**

**Foꝛ, ſome of them in thayꝝ they
do hange,**

**That ſo they maye be pouꝛged purging
from the lande. by water.**

**Otheꝛ in to water and goulſes
they do plounge,**

**Foꝛ their trespaſſes and ſynnes
to ſpounge.**

Wb. iiii

And

The hunting of

purging are caste,
by fyre.

And some agayn in to the fyre
are caste,
For, to burne all and consume
at laste,

That in them is vicious & wyck-
ked

And then vnto vs is open the
wycket

When we haue all suffered as
we deserue

That for to go intoo suche sell-
des doth serue.

The plea-
saunt stel
des Eli-
sees.

Whiche pleasaunt be most am-
ple and spacious,
Moste ioly gaye, goodly and goy-
geouse,

Whiche of vs there bee called
Elyse,

Wherein the foules purged
shall dwell and bee. &c.

If I thoulde declare vnto you,
what moued them to imagin and
dreame out suche diuerse kindes &
maners of purging, ye shoulde
fynde þ their diuinitie doth stand w
much moze reason, thā þ new four
ged

Purgatory. Fol. 190.

ged diuinitie of our holy father **h**
Pope, which is only grounded vpon
dame Auaritia, y^e our Englishme
do call filthy coueteousnesse, but **I** Dame co
will not trouble you now wth suche uetuous
things, & specially being so desyr^e nes is the
rous as **I** am now, to know **h** cau^e foundatiō
se why ye will go to saint **P**atrick, & ground
wherof we spake before. **I** was de of **h** po
termined lōg ago, to haue put you pes pur
in remembraunce of it, but alwaies gatory.
he was letted by som other matters
y^e did come in **h** way, & **h** did make
me to forget it.

I doubt not, but that we shall
heare of you some excellent thing,
and woorthye to be remembred for
euer. For, who woulde thinke,
that ye woulde elles take vpon
you so parillous a iourneye.

DI DIMVS. Afore that **I** tel
you the cause of myne enterpryse,
I wolde fayne learne, what pro
fite we myghte haue of the commu
nication that we haue had already.

Bb. iiii.

For,

The hunting of

For, I wold be loth, that we shoulde spende the tyme in vayne, and that all oure talke shoulde be counted to be without fruyt or edyfyng. As for our master doctoure, I perceyue wel enough, that ye do hold his preachinge, and all that both he and his lyke haue writtē or do write of the Lymbe of infants or of Lymbe patrum, and also of purgatory, for vayne dreames and olde womens talcs, or at leste for poeticall fictions and fables. And to tell the very trueth, if the testimonies that ye haue aledged, be true, we shall fynde no greate dyuersitie betwixt them.

What **EVTRAPELVS.** This good
good may maye we haue of that, which hath
be gotten ben talked of already. For, by it
of scomu we maye learne to knowe the Idol
cation, & latric and superstition, the blasphemies,
hath bene abuses and errors, where
already with the merite of Iesu Christe
sengdiner hath ben soo shamefully blasphemed,
med, and (as a man mighte saye)
utterly

Purgatorie fol. 191.

utterly trode vnder fete among y
papistes: and wher such abhomi-
nable abuses did fyrst begyn, and
whence they had their originall &
offspringe. As it a small profitte, It is no
thinke ye, to knowe suche things: small pro-
For there be many, that can not be fyt to
perswaded, y these be abuses & er- knowe
rours, but thinke rather that thei whence y
be traditions and doctrines of the abuses
ancient catholick church: because haue had
y they knowe not whence they came their of-
first, nor whe they began nor how springe.
beyng mayntayned augmented,
and disguised they did at lengthe
creepe among vs, & wer receaued
in to the church.

PHILALETHES. I graunt
you all thys. But yet there be
other thynges, that we maye
tourne to oure owne vse and pro-
fytte. Fyrste we muste take hede
and beware, that we do not as a
sort of mockers and scozners, and
as the swynnysh Epicures, which
seinge the abuses & errours, that

Bb. b.

men

The huntinge of

men are fallen in to, aboute mat-
ters of religion, doe deryde and
laughe to scoone al kynde of reli-
gion, makinge no difference be-
twixt the true and the false, nor
betwixt the pure doctrine of the
gospel, and the lyinge dreames
of the papistes. This is the pro-
fyt that suche bayne persons doe
take of y^e knowledge of abuses &
errors wherby they fall at length
into the diuinity of Plinie, of Lu-
ciane and of other like Atheistes,
that is to saye, godlesse or menne
wythout God without lawe and
faith, whome we maye coumpte
the mooste abhominable and per-
niciousse menne, that cuer trode
on the earth.

Atheistes
is as
much to
saye godles
or with-
out God.

We muste beware, I saye, not
onelye, that we fall not in to such
horrible impietie and vngodly-
nesse, but also that we geue no
occasion vntoo other, to conceine
suche diuellishe opynions in theyr
myndes.

Purgatorie fol. 197.

E U L A . We say verie well.

W H J . When we see then the greate diuersity of oppynions, and the sondry abuses & errours, that haue bene of so long a time amōg all people and nations about the estate of the dead, we oughte not, by reasonne of those errours and abuses, conclude or gather by & by, that there is neither heaue nor hell, that there is no iudgement, nor non other life after thys life, but rather we must conclude & gather y contrary. For if there wer none, there should not haue bene suche a generall consent of al nations, about that matter, almoste euer sence the worlde began. For, althoughe menne haue shamefollie erred in manye thynges touching the estate of the deade: yet they dyd in a manner, all come to thys one poynte, and to thys one truth, that is to saye, that the soules be immortall, that there is a lyfe after this life, & a iudgemēt

and

The pro-
fyt y we
may take
of the er-
rours &
abuses of
men.

Al nati-
& peoples
almost do
agree y
there is a
life after
this life.

The huntinge of

and that the estate of the good, & of the euill, after they be departed is not all one. We ought therfore to be fully resolved in this wher, in we see y^e al peoples and natiōs, boih wyse men & fooles, learned & ignoraunt, are compelled by the vertue of y^e truthe (which can not holly be quenched & put out in the hearts of mē) to fall at agrement with y^e holy scriptures, which are geuē vnto vs, for an infallible testimony of the truthe and veritye of god. ¶ **C** **T** **C** **A** **R** **A**. ye ble in a maner the same argumente, that Tullⁱ Cicero doth vse for too p^roue the immortalitye of the soules, in hys sytte booke of the Tusculane Questions.

Cicero. Tusculane Questions. li. i.

P **H** **J**. I remēber the place well, and verelye the argumente that thys Paynyme and heathenlythe wypter, dothe vse there, is not altogether too be reiected. But yet there is an other point, which is thys:

When

Purgatory. Jo. 193.

When we see that the spirits and
wyts of men, beyng prickt and
styre with the same seide of the **Mēs** wits
eternall truth of God; which re: are natu:
mayneth yet naturally p:nted in ralliprikt
theyr hearts, do wander aboute, to serche
so: to searche and finde it out, and oute the
that they fall in to suche great va: trathe.
nities and errours, so: lacke of
the worde and spirite of God, we
maye learne to knowe, what it is
that we be able to do of our selues
and what difference there is be:
twyrte the dyuine science of God,
and y: humayn knowledge of mā.
We maye also learne to knowe, y:
the naturall lyghte that we haue,
is not able to byngge vs, vnto the
thynges, that be of God, without
the helpe and aide of that greate
heauenly light, that is manifested
and declared vnto vs by the holpe
scriptures, and whereof we are
made partakers by the holpe spi:
rit of oure sauoure Jesu Chryste.
Therefore we oughte to haue a
great

The huntinge of

greate affection and lone for too
come vnto it and for to take it for
oure guide, and to geue earneste
thanks vnto God for y^e great know
ledge y^e he hath geue vnto vs alre
dy and to praye for them, y^e he yet
far from it, ther setting in darke
nesse & in the shadow of deathe.

Wherfore
trine we
maye
learne of
the bur
ninge
moun
taines y^e
haue ben
spoken of

E. y. These be two other goodlye
points. P. H. I. Last of all, we must
learne to feare God by the horri
ble and dreadfull thinges, y^e haue
ben spokē, of those burning moun
taines wherof mention hath ben
made. for although men haue ta
ken occasion by them, too fowge
& innet many fables & vain tales,
yet that which the good auncient
authoures haue of suche moun
taines, and of the great & horrible
fyre, that be wrytē in them is not
altogether vayne nor fabulouse,
as the playne experience teacheth
euen at this present day. There
fore when we do see or when we
hear or read such thigs, we ought
to

Purgatory. fo. 194.

to thinke how terrible and dread-
full, God (who is the consuming
fyer) ought to be in his furye and **Deut. 41.**
wraath vnto the reprobate & wic- **Heb. 12.**
ked, and what hozroure there is
in that euerlastinge fyer of hell,
which neuer goeth out, but is al-
wayes kindled wyth the horrible
breath of Gods indignation and **Marks. 9.**
vengeaunce. Whereof the mate-
riall fyer of those burning moun-
taynes, is but a small shadowe,
as the thunders and thunder bol-
tes are.

For, as it is impossible for 1. Cor. 2.
mannes wytte or resonne too
comprehend the exceeding great
ioye and counfort that is prepa-
red for the chyldren of God in the
lyfe euerlastinge (for the eye hath
not sene, & the eare hath not heard
neither haue entred into y hart of
mā y things y god hath prepared
for thē y loue him) so is it impossi-
ble for him to comprehend y excea-
ding grea thozours, anguishes,
griefs

The huntinge of

griefes, dolours and tormentes,
whiche are prepared for the wic-
ked and reprobate, in the euerla-
sting deth. Therfore although we
must haue no grosse imaginatio
of suche thinges, althoughe they
were carnall or material: yet not
withstandinge the spryt of God
vseth comparisons and similitu-
des, beyng taken of humayne
and woꝛldely thynges, for to put
moze lyuely before oure eyes, the
horroure of that wretched lyfe,
whiche is not immortall, but on-
lye for to suffer immortall toꝛme-
tes. And therfore Esay speaking
of it, saith: he hath prepared þe fire
of payne or hell, from the begyn-
ninge, yea for kyngs also. Thys
hathe he made deepe and wyde,
the nouryshinge thereof is fyre
and wood innumerable, whiche þe
bzeath of the Lorde kynoleth, as
it were a matche of bryme stons.
And in an other place speakige of
þe same, he wyrteth on this wise:

They

Esai. 39.
The fire
of euela-
sting pain

Esai. 66.

Purgatorie. Fol. 195.

They shal go forth, and loke vpon
the carpones of theym, that haue
transgressed against me. For, they
woyme shal not dye, neyther their
fyre shalbe quenched, and all flesh
shall abhorre them.

EVTRAPELVS. These are
marueilous and straunge things.
He that speaketh here, bringeth
forth a doctrine of an other ma-
ner of weyght and autoritie, than
that, whiche hath ben alledged
out of the philosophers & poetes.

Therefore, reflecting thesame, y
hath ben spoken more than y truth
of God can beare, we must beware
that we do not reject and caste of,
also the truth and veritie it selfe,
and that we make not a mocke of
those thinges, whiche it is better
for vs to beleue, than to proue the
by experience.

Better it
is for vs
to beleue
yther is a
bel than
to knowe
it be expe-
rience.

Cease doeth not dispute nor rea-
son of the diuersitie of lodgings
and chaumbers, that be there, ac-
cordinge to mens dreames & innu-
tions,

The huntinge of

flons, noz of the diuersitie of paynes and tozments. He appointeth but one lodginge for them all.

Whether the one suffer moze greuous tozmentes than the other, according to the qualitie of their synnes, we neede not to care muche. It ought to suffice vs, y we are certified by the holy spirit of God, y the best estate y can be there, is so wretched, and the lightest tozment, so greate and so heauy, that nomā is able to imagine or comprehend any y is moze wretched or moze fearefull.

The doe. PHILE. I am of your opinion that nion in ypoint. For, Esaye doeth mai be ga in few woordes comprehend manythered of thinges. First, he doeth declare, y **Esayes** none of the wicked and reprobate, sayinges shall escape the iudgement of God afore al, **leaged.** & that y pains be not ther (I mean in hell for) tēporall, but endlesse and euerlastinge, yee, so greate & so terrible, y no mans wit is able to comprehend or ymagine any greater

fer or moze fearefull, and whiche
 haue ben ordeyned, not of yester-
 daye, but by the eternal consayl of
 God afoze y^e world begā, although
 this thing be hyddē from māns rea-
 sone, so that the wicked can not be
 perswaded nor made to beleue it,
 which is the cause y^e they gloryfe
 and boast them selues so much in
 their prosperitie; & y^e the elect & cho-
 sen people of God, seing the flou-
 shing estate of y^e vngodly, are mani-
 times ready to geue ouer. On y^e o-
 ther syde, he sheweth y^e there shal-
 be no respect of persons, as is in y^e The cup
 lustice of men: & y^e tyraunts & kigs of the earth
 shall no moze make a footebale of and make
 their subiectes, nor yet the pooze nesse of
 people drinke any moze the cuppe p^rinces.
 of the furge and madnesse of p^rin-
 ces, but that they their selues shal
 be sayne in their owne persones,
 to make aunswere for their owne
 deedes and actes. And therfore he
 sayeth, y^e y^e same fyre of pain is also
 prepared for kigs: which is so de-
 ceitful, that

Ec. ii.

pe, that

The huntinge of

that there is no hope to come oute
agayne, and soo wyde, that there
shalbe rounne enoughe for all: the
power and strengthe of hym, that
taketh that vengeance, being such
and of that nature that he can ne-
uer be weary to punishe, wher by
all the gloze and pompe of þe wic-
ked shalbe turned in too extreme
opprobriousnes, confusion and in-
fame. This is the thinge, þe those
burning mountaynes, ought too
put vs in remembraunce of, thereby
to learne, besydes the feare of god
for to geue alwaies earnest & har-
tye thanks, vnto our moste boun-

Gal. 2.

Christ

was made

accursed

for vs, þe

he might

deliuer vs

from the

curse and

maledicti

on of the

lawe.

tuouse and mercifull father, that
he hath so mercifully deliuered vs
from that horrible goulfe of death
and of euerlastinge curse & male-
diction, throughe his sonne Jesu
Christe our Lorde.

C A T E R A P E. We haue heard
neighbour Didimus, what goodly
doctrine maye be gathered of oure
communication and talke that we
haue

Purgatorie. fo. 197.

haue had alredy lens dymner tyme
now let vs heare, accordinge too
youre promise, what did moue you
to take this perillous iourney to
the purgatorie of saint Patric.

D Y D I M U S. Syth that ye presse
me so iore, I will tell you all the
hole matter.

I knowe that my name is Dy-
dimus. And if I be Didimus by
name, ye must vnderstande, that I
am muche moze Dydimus in dede
and that I am of the nature, that
my godfather was of: we reade
he was so harde of beleue, and so
doubtefull, that he woulde not be-
leue that Chyiste was rysen againe
from the deade, excepte he shoulde
see hym with his owne eyes, and
touche him with his owne handes
and put his fyngers in his wounds
euen so of myne owne parte, I am
in greate doubte, and in no small
perplexitie, seynge the great diuer-
sitie, that is now a dayes emonge
Chyistians, yea, emonge the best

Didimus
is as mu-
che to say
as twyne
or a dou-
ble man.

Lue. 24.
Mar. 16.
Mat. 28.

The huntinge of

**We al-
wayes
seke to ex-
cuse our e-
selues by
other.**

learned of them, touchinge y^e chief
points of religiō. Wherin I haue
greater occasion to doubt, thā my
godfather Dydimus had, , whose
name I do beare. For, he had the
promise, that our saviour Iesus
Christe made of his resurrection,
wherof he had no cause to doubt,
syth that he had already proued so
many tymes by experience, y^e Je-
sus Christe was saytfull & true
in all his wordes, and that al his
felowes byd of one accorde testefye
vnto hym, that he hadde appeared
vnto them, after his resurrection,
and that they had bothe seene and
touched hym. But I, that am a
pooze simple and ignoraunt per-
son, what should I thinke, whome
should I credit and beleue, consy-
dering the great diuersitie of oppo-
nions, that is emōg the wysest mē
in the world, touching religion, &
specially touching the estate of the
deade, and touchinge the infernal
and heauenly habitatiōs o^r man-
sion

Purgatorie. Fo. 198.

tion places without goinge anye
further, I haue proued the same
euene amonge you, that be here of
opinions as contrarie one too an
other, as fyre is to water. For this
cause haue I taken vpon me this
beage or iourneie too saint Pa: What is
trix, where as they do repozte, the sene in y
hole estate of the deade is sene. purgato:
there any man maye see the tormēte of. S,
tes of the damned in hell fyre, and Patric,
of the soules that bee deteyned in
purgatorie, and in the Lymbe,
yea there, as they saye, a man shal
beholde the vnspeakeable ioyes,
that the blessed soules haue in hea
uen. Therefore haue I a good
hope, that I shal there receiue a
full instruction of the trueth, and
of all maner of thynges, that I
am desirouse too knowe, and that
after I haue ones beheld those
infernall and lowe countreyes, I
shal be out of all doubte. For I ca
not tell what other remedies I
shoulde seeke for the certifying of

Ca. liii.

myne

The huntinge of

myne owne mynde, and for þe quene
tinge of my conscience: except per-
adventure, I shoulde chaunce too
mete with some of those spirites &
soules, whiche (as oure priests wil
make folkes to belue) are wont to
appeare after their deathe, for too
craue good deedes (as Diriges and
trentalles) of theyr frendes & kyn-
nessfolkes, that so they maye be de-
liuered out of the paynes of pur-
gatory.

Where, if it coulde be my chaunce
to talke with one that had ben in
the other worlde, I shoulde be deli-
uered fro great scrupules, & doub-
tes, and peradventure I shoulde
not neede to go so farre, nor too bee
put to suche greate charges, for þe
perfourminge of my iourney.
For, then I shoulde haue all that
I do desire, and so spare bothe la-
bour and coste.

Whe also
wates de
fire that,
whiche is
impossible
& whiche
is contra-
ry to gods
ordinaunce.

Wherefore brother Cutrapelus
if ye knowe any, þe is so well sene
in the sacred arte of Necromancye

i ha

Purgatorie. fo. 199.

that he can make the soules of the
deade, to appeare and come agayn
when he list (as they say, that ther
be many, that can do it) I wold de-
sire you, too helpe me where hys
dwellynge is, that I mighte goe
streyght to hym, without any far-
ther delaye. For I am very desy-
rous to knowe what they do in y
other woꝛlde, and whether y sou-
les do go, oꝛ where they become,
after that they be separated from
their bodyes. For, none of al those
that haue gone hence, these many
thousande yeres, did euer come
agayn to bring vs tydings.
Wherefoze, it is no marueyll, y
some do doubte, whether there be
any heauen oꝛ helle, and whether
there be any lyfe after this lyfe oꝛ
not.

The vn-
godlye
talke of
many vn-
saythfull
persons.

Ho. odys. 10
11. Aene. 6

EVTR APE. We haue alredy
learned out of Homere, and Vir-
gille, by what meanes both Ulysses
and Aeneas went doune in to
bell, so, to speake with their frēds

Cc. v.

and

The huntinge of

and kynnessfolkes: but they y^e guy-
ded them are deade, and therfore
I can not sende you to them.

The li-
cence of
poets and
paynters.
DYDIMVS. Although I knew
not that the poets are great lyars
and that their bookes be full of ly-
inge talcs and vaine fables: & also
that bothe they & paynters, haue
had alwayes licence too seygne,
whatsoever please them.

Erichtho
Pharfa.
li. 6.

EVTRAPELYS I might also
haue aleadged vnto you, that fa-
mous witche Erichtho, of whom
Lucan maketh mentiō, whiche did
vse yet a moze p^{ro}per caste, thā ey-
ther Circe or the Sibylle did, who
did conducte and guyde Ulysses &
Aeneas, as the poets do testefye.
For, this Erichtho did by her wit-
checraft, enchauntemens and soz-
cerye, cause the soules too come a-
gayne in too their deade bodyes,
and then she made the deade too
come too speake with whomeso-
euer it did please her. As it doeth
apere

Purgatorie. fo. 700.

apere by the hystorie of the son-
nes of Pompeius the greate.

foz, Crichto (as Lucane doeth **Lucane**
writte) caused one of those, that **Pharia.**
were slayne in the battayle, too **li. 6.**
speake with them, which did shew
vnto them, the misfortune of their
father, and the ende of the batayl,
that was foughten betwene hym
and Caesar:

But ye wolde haue sayde vnto
me agayne, that Lucane was a
poete, and that Crichto is dead,
and that ye are to farre fro these
salie, soz too goe seeke oute those
witches. If I shoulde aledge vnto
you Zaclas, y prophete of Egypte **Zaclas a**
of whome Apuleius did writte, **prophet**
that he did cause a yonge man too **of Egypt.**
come agayn, at the requeste of his **Apulei. in**
father, soz to conuince hys wyfe. **asino au.**
who had poysoned him, of her ad- **li. 1.**
ulterye & poysoninge, or if shoulde **Lucian. 1**
name vnto you that other Egyptia **carome nip**
who (as Luciane doeth testefye) **po.**

dyd

The huntinge of

did bringe Menippus in to bel, so
to speake with Tytessas, ye wold
geue the lyke aunswere, and saye
vnto me, y thei be no moze woꝛthy
to be beleued, than the Poetes, &

Lucian specially Luciane, who hath ben a
was a be- very dogge, a mocker of god & me.
ry dog & Therfoꝛ, it is not without a cause
why he is sayd that as a dogge, he had durig
so called. his lyfe, bytten all the hole world
and blasphemed God so outrage-
ously, that he was at length by the
iust iudgement of God, eaten vp,
and deuoured of dogges.

And therfoꝛe the testimonies
of suche persones, oughte too be of
small weyght. Foꝛ, they haue
sepygned all these thynges at plea-
sure. Howbeit, I can sende you to
none other masters, soꝛ to learne
that sacred science, that ye doo re-
quyre: except we coulde fynde some
of the flocke, of those olde and an-
cient soꝛcerers, wyitches & encha-
terers, that we haue spoken of al-
ready. Cmonge whome, we may
well

Purgatory. fo. 201.

well name the priestes of Amphigalia, whiche was a towne of Arcadie. In that towne, there were priestes, whiche did professe arte Magike and sozterye, boasting the selues, that they coule make the soules of the deade to come agayn. If any of their progenie and stock coule be found emonge your priestes, fryers and monkes, ye coule haue no better masters in þe world than they are. For, I knowe none other, noz none wil I know. And if I knew any, I wolde rather go about, to make them to be bzente, than to sende you to them.

Therefore, I put you in to our bzother Philaletes handes, to see whether he be kunninger than I, to teache you that science, or whether he knoweth any, that can doe the thinge, that ye do desyre. And if he be not able too satisfie youre mynde, ye shall heare afterwards what oure bzother Albion, hath learned, of his faithfull guydes, touching

The priestes of Amphigalia.

The hunting of

touching that matter. For, I doe
not doubt, sythe that they haue
broughte in purgatoꝝ agayn, but
that they do also maintayne the
soules is appearing of soules, which is one
of the chiefest grounde that they
cheifest haue, to buylde their purgatoꝝ
ground y^e vpon: so that if this vayne doctrine
y^e papists that they haue moste falsely pub-
haue to lished abroad, touchinge the com-
build minge agayne of the soules depar-
their pur ted, be once taken awaye frome
gatoꝝ them, with the mightye and strōg
vpon. blaste of Gods holy wooꝝde, their
purgatoꝝ shall stande but vpon
one pooze legge, beyng made
and shapen of certayne fewe pla-
ces of the scriptures, whiche they
haue so shamefully wꝛasted, for to
buylde vpon theyꝝ burninge soznare
and whoote ouen, to roost y^e pooze
seely soules in it, that the very chil-
dren in the streete maye easily es-
pye oute, their treaterouse vnfaith-
fulnesse in the handlinge of the

Those
places
god wil-
ling shal
be answere
in the
third co-
munica-
tion.

scrip

Purgatory. Fo. 202.

scriptures.

DYDIMVS. I am contente, if it be as ye saye. Therfore, brother Philalethes, begynne when ye will.

PHILALETES. Do ye not see nor perceyue, neyghboure Dydimus, that our brother Eutrapelus doeth mocke: I marueyle if he hath forgotten the sorcerer and witche of kynge Saull.

But I thinke that he did it, because that he woulde not myngle the histories of the scriptures, with the fables of the Poetes, and of other prophane authors.

But in the meane season, whē I do heare and confidze youre talke that ye haue nolue, I can not well tell, whether ye speake in bourde or in earnest. I can beleue none other, but that ye do lesse, and that ye do set forth thys talke, only for to make vs to speake. For, it is to far out of al reason. Therfore hauing hearde if godly comunicatio,
that

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The doctrine of that ye haue had here tofore of our
Christ is saviour Jesu Christe, and of hys
most cer- doctrine, I can not be perswaded
tayne. but that ye speake otherwise than
ye thinke. For, I do not doubt,
but that ye do beleue in oure savi-
our Jesus Christe.

Whiche thinge if ye do, ye ought
to be most certayne of that, which
ye are now so desirous too knowe
for, bothe he, his prophetes, Apo-
stles and disciples haue set foothe
so playne, and so substantial a doc-
trine concerning that same thing,
that they haue left no iuste occasiō
to any man, to doubt of it.

DYDYMVS. I beleue in Jesu
Christe as well as an other: but I
neuer sawe nor hearde hym, nor
any of hys prophetes or his Apo-
stles. For, I was not in theyr
tyme.

To en-
quire for
the truth
at the de-
des haue.

Therefore, I shoulde be muche
better certisped, if I coulde speake
with some of them that be deade,
that be returned agayne fro that
cōtre

Purgatory. Fo. 202.

countrey, that we muste all go too.
For, by whom can we better know
the certayntie of those thinges, than
by them that haue sene them, and
that haue hadde the experience of
them:

PHILALE. Take heede, neygh To mock
bourdydimus, that ye do not blasphem
the God, nor that ye mock not **Gala. 6.**
with hym. For, as the holy Apo-
stel sayeth: God will not be moc-
ked with all. It is not he, of
whome we must make our testing
or mockinge stocke. For, he is too
greate a Lord, and that threate **Ero. 20.**
neth a most greuous punishment,
vnto all those that take his name
in vayne, and that do not speake
of hym, and of his word, with all
due submission, and reuerence.

For, if an earthely prince can not
suffer, that his subietes shoulde
speake of hym in bourde, or make
a ieste of him: but willet that they
speak of hym honorably, punishig
them, that do the contrarie. Howe

Do.

make

The hunting of

muche more ought we to thinke,
that God oure souerayne prince,
who is kyng of al kinges, Lord of
all Lordes, and whome nyether
heauen nor earthe, nor all y^e crea-
tures together are able to compre-
hende, will not suffer hym selfe to
be mocked of a mortall man, who
is but a poore vile worme of the
earth: Can men fynde none other
passyme, or none other thinge to
teste with?

This is the thing, that I thought
to geue you warning of syt: For,
although I do not thinke, that ye
speake this of an yll mynd: yet we
musse learne too speake of God o-
therwise than of men, and of dy-
uine and heauenly thinges othe-
rwise than of things y^e are humaine
and earthely. Now, this done, will
I aunswere you in all the points,
that ye be in doubte of, and ende-
uoure my selfe to satisfie all your
myndes, with the helpe of hym, y^e
is the authour of all truethe, and
Ioun

Purgatory. Fo. 203.

fountayne and well of all goodnesse, who toucheth of his mercifull bounteousnesse, to sende his holy spirit in to our heartes and so to rule and gouerne the organe of our tuges, that whatsoeuer we shall do, it maye be to his glorie, & to the edefyinge of his church.

ALBION. So be it.

PHILADELPHES. Fy, & fy, most, I saye vnto you, that ye aske thinges impossible, and whiche be contrarie vnto the order, that god hath appoynted amonge menne, whiche we oughte in no wyse too peruerie, nor yet to cōfoude, syth thot we canne not doe it withoute greate blasphemie and sacriledge. For, there can be no better order, yea, there can be no good order at all, but onely that, which he hym selfe hath appoynted.

Wherefore, we canne fynde no good thinge, but in folowinge of hym, nor chaunce vpon any euell thing, but by goinge away fro hym

We can
not breke
the order
that god
hath ap-
pointed,
without
great sa-
criledge.

Do. li.

or for

The hunting of

Theophi forsakinge the order, that he hym
lact.in Lu self hath appointed and ordeyned
ca. 16. in all thinges, and among all hys
creatures.

And for this cause,
wolde I, that ye shoulde marke di
ligently the answer, that Theo
philactus doeth make vnto them
that were wont to saye, as ye said
euen now. He wylteth that y^e ry
che wolde haue Lazarus to be sent
vnto his betherne, thinking that
they wolde rather beleue hym, be
inge come from the other worlde,
than the holy scriptures, because
that he, when he hearde theym in
his lyfe tyme, did holde theym for
fables, and didde suppose that his
betherne wolde do the lyke.

Whereupon Theophilactus say
eth mozeouer. There be such also
now a dayes, whiche are wont to
saye: Who hath sene what is done
in hell? who euer came from thence
to bringe vs worde? But let them
heare what Abraham sayeth.

For, if we do not beleue y^e scrip
tures,

Purgatory. Fol. 204.

tures we wolde not beleue theym
neither that shoulde come fro hel.

The Jewes haue well declared y^e if we will
same: whiche because that they be not be-
leued not the scriptures, wolde in leue the
no wisse beleue theym, that were scriptu-
rayed agayne from the deade, but res we
wolde haue slayne Lazarus, that wold not
was rayed agayne. And although bekeue y^e
many were raised again fro death deade,
after that Chyiste was crucified, though
yet dyd they not let therfore to per thei shuld
sequete most cruelly the Apostels come a-
afterwardes. We must not then gayne.

seeke after the deade, for too haue Jo. 12. ca.
instruction by them. For, first and

foremost, God doeth not by deathe
separate the soule from the bodye,
for to suffer the spirites and soules
of the dead to wander here bypon
the earth: but he maketh this sepa-
ration, for to satisfie vnto his or-
donauce, whereby he hath ordey-
ned and appointed, that this car-
thely bodye, whiche is of earthe &
of duste, shoulde retourne in to the

The
soules de-
parted do
not wan-
der here
bypo earth

The hunting of

Gen. 3. earthe and in to the dust, wherof
Dani. 12. it is take, and y^e it shoulde rest in y^e
Ro. 6. same, as in his bedde, vntyll that
1. Coz. 15. daye, that he shal make it to ryse a-
 gayne, and that he shall fashione
Genez. 1. 2. and shapene it of newe, by the re-
 surrection and glorifyinge of the
 same, whiche he hath promised
 vnto it. For, as he hath fourmed
 and fashioned it by creation, soo
 hath he determined too shapene it
 agayne by resurrection.

And as he hath appointed of the
 bodye, so hath he ordeyned, that y^e
 soule and the spirit, that he hath
Eccle. 12. geuen vnto mā, and which is par-
 taker of the diuine and heauenlye
 nature, should retourne vnto him,
 that hath geuen it, and y^e it shoulde
 go by again vnto the place, that is
 conuenient & mete for his nature,
 as the bodye goeth doune vnto the
 place, that it is partaker of, be-
 cause of his nature and weyghte,
 vntyll the Lorde do come agayne,
 to vnite the soule with the bodye,
 and

Purgatoꝝ. fol. 205.

and as amā might saye, to ioyne
heauen with earthe, that is to say,
the diuine and heauenlye parte,
with the humayne and earthelye
parte, by the resurrection, whiche
is a newe regeneration, and as it
were a secōde creation, as he did in
the beginninge by the first crea- **Mat 22.**
tion, when he dydde ioyne y^e soul **Luc. 20.**
whiche is a dyuine and heauenlye
thyng, with the bōdy, that is
made of a lōmpe of earthe.

This beinge wel marked, it is
easpe too vnderstande that the bo-
dy (syth that it is in rest, and is **Gene. 1.**
depryued of lyfe) can no moze haue
place vpon the earthe, without cō-
traryng the ordinaunce of hym
that hath made it. And as fōr the
soule, althoughe it be immortall,
yet notwithstandinge it hath hys
place orderyed of God, accordinge
to his nature and vocation, where
it is receyued, lokinge fōr the re-
surrection of hys bōdy, vntyll the
comminge and daye of the Lorde.

Do. iiii.

And

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The state
of the ly-
ving & of
y dead.

And therefore, it is not to be bele-
ned, that eyther the one oꝛ the o-
ther, haue any moze conuersation
here in this vale of miserye oꝛ any
accoutaunce with them, that be
yet in this pꝛesent life. For, they
haue both finished and perfoꝛmed
their course. And therefore they
estate doth differ & is seperated fro
the, y do yet liue in this world, in
body and soule. Wherefoꝛe when
we speake of the estate, of the
place, and of the habitacion of
the soules and spirites, we muste
immagyne no cozpozall, earthe-
lye, oꝛ carnall thinge, suche as
is vsed here in thys world. Again
we must not flye vntoo naturall
philosophye, foꝛ too haue a iudge-
mente of these things.

For they be supernaturall, so
that no humayne science is able
too teache any certaynty of them
noꝛ anye mannes wytte able too
comprehende them of it selfe.

We can

Nothinge can we know of them,
but

Purgatorie fol. 206.

but by reuelation, and no certain know no,
reuelation can we haue, but by thing thou
Gods word onely. Therfore do I thing the
conclude, that the soules and the estate of
spirites of the deade, retourne no other
more in too this worlde and that worlde but
there was neuer man or woman, by gods
that bathe seene or hearde them, word &
sens they wer ones separated fro holy scrip
theyr bodyes. Of y which bodiles tures:
I neede not to speake now. For,
it is mosse eident and playn that
they retourne no more, after the
soules be ones gone from them,
but lye styll in their resting places
vntill the daye of the generall re-
surrection.

ALBION. Doth not the bles-
sed Apostel saynt mathew, wyte
that when oure sauoure Iesus
Christ suffered, the bodyes of ma-
ny sayntes, whiche slept, did arise
and did come oute of the graues
after his resurrection, which dyd
also come in to the holy cite, and
did appeare vnto manye?

Do. v.

How

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How can this be true then, that ye saye, I meane that the bodies do neuer retourne, afoze the daye of the generall resurrection?

Answer PHIL A. This that ye haue alleaged now, serueth nothinge for to proue that, that our neighbour Dydimus doth requyre. For first and foremost, we must consider y^e these (whome ye haue spoken of,

Why many of the saints wer raised again when our saulour Christ suffered and was put to death.

euē now) wer raised again miraculoulye, and not by the comon order, that God hath appoynted amonge men, but by hys diuine power for to declare and testify vnto all the whole worlde. That our saulour Jesu Christe, hadde by his deathe, overcome death, and that deathe shuld be constrained and compelled too restore agayne her dead whiche she did detayne and hold captiues by reason of synne, which is cleene put away by the bloude shedding of the only begotten sonne of god. Secondly these bodies y^e dyd yssue oute of

theyr

Purgatorie fol. 207.

they? graues, and did come in too
the holy cytie wher thei appeared
vnto manye, were not withoute
soules, but were soigned agayne
with their owne soules, of whom
they receaued lyfe, and were na-
turally quickenned and moued to
do those naturall woorkes, that
appertayne vnto humain bodies.
And therefore, they appeared not
vnto menne, as visions, and sha-
dowes, hauing some bodely shape,
withoute the true substance of a
body, but were visibly conuersant
among men, liuing both in body
and soule, as the other dyd: **They**

Whiche thyng no man durste were cal-
lede aspye of those visions and ap-
pearings of the deadde, that we by Chyist
speake of now. **his pro**

The lyke myghte be sayed phets and
of those, that oure sauoure Je. Apostles,
Ius Chyiste, dyd rayse agayne, did not
ascer hys passyon, and of those vainly ap-
pear that were restored vnto life again peare
by the ministerye of the Apostles,
Prophe

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here vnto
me did al
maner of
things y
appertai-
ned vnto
liuely bo-
dyes.

The fyrst
propositi-
on or ma-
ter.

Ther wil
do it whē
the pigs
do slye w
their tails
forwards

Prophets, & other true seruants
of God, as the scriptures do testi-
fy playnly vnto vs. But we wil
reserue and kepe these thinges, as
pertayninge little or nothinge to
the matter, y we entrete of, now
at this pzent for an other time,
whē paradventure, we shal haue
more leasy. The thing then that

I wil first go in hād wal is this,
I wil proue by manifest & euident
reasons & by most sure autozyties
of the scriptures, y the soules de-
parted do come no more to them,
that be alque and that the deade,
meddell no more with the thinges,
that pertain vnto this world, nor
care for any maner of thing, that
belongeth vnto this life.

ALBION. And my gentyl men
do offer them selues to proue the
contrary, by the experyence both
of them selues, and of many other
that be yet alque, by the wy-
tinges of the auntyente and chese
doctours of the churche, and if al
this

Purgatory. Fo. 208.

this wil not serue, by the authoꝝꝝ
tpe of the holy scripture which as
ye knowe, is the infalible and vn-
doubted truthe. And that shall ye
wel vnderstand, oꝝ euer we make
an ende of thys oure talke and co-
munication.

D Y. I am very desyꝝꝝous to heare
this matter thꝝonghlye discussed.

PH I. And therfoꝝe this shalbe þ
fyzst thing that I wyl go in hand
withal. But that I may fully sa-
tisfy to the whole questyon, that is
sette fourthe, there be yet cer-
tayne other poyntes, that muste
not be lefte behynde. And because
that I wyl haue no confusion in
thys oure talke, but all thinges to
be done in a good oꝝder, I intend
yet too set fourthe the other mat-
ters oꝝderlye, that maye fall in
too disputation.

The se.

The fyzste then that I haue conde pꝝe
determinyd too entreate of, next position
after the same, that I haue
bꝝought furth alredy shalbe this
Syth

120 The huntinge of

Sapi. 3.

Psal. 33.

The
soules de-
parted ca-
not be fet-
ched up a-
gain by
Pecromā-
cies & cen-
turs
noꝝ yet bi
the deuyl
him selfe.

syth that god hath the soules of
the righteous in his hand, and y^e
he hath appointed a certain place
and a certain estate, conueniente
and meete for the soules, both of
the electe and of the reprobate, I
say, that there is neither enchaun-
ter, wyche noꝝ soꝛcerer, no
not the verye deuyl hym selfe,
that is able by any enchaſtments
witchecrafte oꝝ soꝛcery, oꝝ by any
other meane, that is inuented by
man, to make the soules departed
to come agayne too appeare and
speake with me. This shalbe the
second matter of this oure talke,
which dothe depende of the fyrst,
eue as a consequence oꝝ conclusiō
dothe hang of his antecedente oꝝ
premisses. Therefore, when the
fyrst shal be substantially pꝛoued,
we shall not neede to take muche
payne for the probatiō of the se-
cond. For why? wout separating
the one from the other, they shal
be almost pꝛoued all together.

This

Purgatory. Fo. 209.

This shall be the thynde: But the
case that the soules departed may
come again by any maner of mea,
yet I say that thys is not the way
that God hath appointed vnto
vs for to be instructed in thinges
that pertain to oure saluation,
but rather is streightly forbidden
of God, as altogether contrary to
his order, institution, and or:
dynaunce. Therefore, I doe
conclude, that it is a greate blas-
phemy and sacriledge to go about
for to aske consail of the dead in sayl of
thinges that pertain vnto the ly-
uing & vnto saluation of the soule.
This proposition or matter, is
so knyt with other two, that the
probations of the one maye well
serue for al the residue. And ther-
fore they shall in a maner, be dys-
cussed al at ones. Wherby, it shal
come to passe, that the multitude
of propositions shall make oure
communication neuer a whyt the
darker, no2 yet the longer.

The. 3.
Proposi-
tion.

The ly-
uing ou-
ght not to
aske coun-
saile of the
dead.

Nowe

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Now after that I haue proued by lyuely reasons, that we muste in no wyse aske counsaile of y^e deade touchinge matters of the truthe, as I intende, god willing, to proue it most strongly, I shalbe fayne to fynde out a meane for to knowe, vnto whom we must resort, for to haue a lure knowlege of y^e truthe and for to haue our consciences cer-

The fourthe proposi-
tion. The true meane wherby we maye knowe the truthe. there is none other meane or way but the ministerie of the Gospel, whiche God hath ordeyned & appointed in his churche, and that y^e truthe of those thinges, that pertaine vnto saluation, can not be knowne but by the holpe scriptures, and the onely woorde of God, whiche hath ben reueled vnto vs,

Gala. 1.

as well by the prophetes as by the Apostels and Euangelistes & specially by oure saviour Iesu Christ the true sonne of God, by whome the father hath spoken vnto men in these later tymes, and both yet speake

Purgatorie. fol. 217,

speake vnto vs from heauen.

This shalbe the fourthe proposition. And because that our neighbour **Dydimus** dicke saye, that he neuer sawe nor heard **Jesu Christ** nor none of his prophetes & Apostelles, and that therfore he was desyrous to talke with some of the dead, for to haue instruction of the touching the estate of the other worlde: I both offer and bynd my self, too teache hym a true and an easie meane, whereby he maye bothe see and heare oure sauloure **A waye** **Jesu Christe** speake, and all the how to prophetes and Apostels, & wherby speake vnto he maye aske counsayll of them, & to the talke with them euen his bellyful deade. for to put awaye all the scrupules and doubtles of his consciēce. And if he be so desyrous to speake with the deade, I wil shewe hym the way wherby he maye come too speake with them, withoute any goinge doune in to hell, in to the lymbe, or in too purgatorie, or withoute
Ce. goinge

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goinge vp in too heauen, and also without making the soules depart to come agayn from one place to other. And after that I haue proued all these thinges, any man maye saye what he wyl, yea and in discussinge of the matter. If any doubte doeth aryse, or if some here will aske any question, or gayne saye, it shall be lawfull for euery man to saye his mynde, but vpon a condition, that he doe not interpret nor confounde the order.

The law
es of this
disputati-
on or talk

DYDIMVS. He promyse great thinges, I can not tell whether ye be able to perfourme them or not. But if ye can do as ye saye, I shal haue no occasion too repent my selfe of this dayes woork, but rather too blisse the houre and the daye that euer I met with you. For, ye promyse the greatest and the most excellent thinge, that any man can haue in this worlde.

PHILALETHES. If ye will take a litell patience, ye shall be
and

Purgatorie fol. 212.

and by heare what I am able to^o do. And because ye that not thinke long, I will begynne straight wayes: for the profe then of my first proposition, where I sayde, that the soules departed, doe come no more to the livinge, nor meddle with anye thinge, that doeth pertaine too this worlde or too this present lyfe:

I coulde aleadge many places out of the booke of Wyse dome, and out of Ecclesiasticus, otherwysse called Iesus the sonne of Syrach: as these are and other lyke more: we knowe no man that turneth agayne frome deathe, after our ende there is no retournynge.

For, it is false sealed, soo that no man cometh agayne, when hys spirite goeth forth, it turneth not agayne, neyther maye the soule be called againe that is taken away. Remember the laste dayes, and forget them not. For, there is no turninge agayne.

Ec. ii.

Ec. iii.

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EVTRAPELVS. These places, me think are very playne, & neede no exposition at all.

PHILEAS. Howbeit I am content to forbear them, because that the bookes, out of the whiche they be taken, are called Apocryphes, and also because that they be not of suche autoritie in y^e church as the bookes that I will alledge nowe.

And for the firste, will I bringe
Job. 7. for the Job, who sayeth after this
By hel is maner: As a cloude is consumed &
not al. vanisheth away, euē so he y^e goeth
waite vn down to hell cometh no more vp,
derstaded nor turneth again in to his house,
y^e place of neyther shall his place know him
the dāned any more. There is a place lyke
but many vnto this, and a very like maner
times the of speakinge, in the hundredth and
hole state thynde psalme.

of y^e dead. **ALBION.** This place might
Obiect. 2. seme at the first, to haue some colour,
for to proue that the soules
of the damned that be in helle, can
no

Purgatorie. fo. 213.

no moze come agayne, but it is otherwise of the good Chyristia soules departed, that be in purgatorie. Agayne Job doethe not speake in this place of h̄ retourninge againe of the soules departed, noz yet of h̄ appearinge of them: but bothe he and David do meane, that after h̄ a man is ones departed out of this worlde, he shall no moze come agayne as he was befoze.

The soule shall retourne no moze in to her body, he shall no moze be conuersant in the worlde emonge men: he shall no moze dye, do the thing that he did: he shall no moze receyue the honours, noz enioye the rycheffe that he had.

PHILALETHES. I do not denye, but that youre sayinge be true. But yet in the meane season if the soules departed, do turne agayne by any maner of meane, & are yet conuersant emonge men and come agayne in to their houses, vnto their frendes & kynnes.

Ec. iii.

folkes,

Answer

¶ The huntinge of :

folkes, for to instructe, teache and warne them, for to craue good dedes of them, and also for to rebuke and threathene them, as your e pte fles saye, that they do: howe can Jobs wordes be true: for although they be not in the same estate, that they were in a fore: yet are they here conuersaunt at tymes, contrarye to that, whiche is spoken.

Whether
the dāned
soules do
come a-
gain or
not.

Mozeoner, if ye will not vnder-
stande this places generally of all
the deade: will ye at leſt, graunte
me that the damned soules doe no
no more agayne: And then after-
wards, will we come to this word
belle, whiche the Latynes do call
inferos or inferna, and see howe
many significacions it hath, and
howe many wayes it maye be ta-
ken.

There is
a good
cause
why?

ANSWER. As farre as I vn-
derstande, my gentell men, will
not greatlye stricke to graunt vnto
you, that the damned soules doe no
more come agayne: But they will
not

Purgatorie. fo. 214.

not saye so of them, that be in purgatorie.

PHILALE. Your scoole mā wolde in no wyse graunte that, without a distinction as it appeareth by the resolution or aunswere that one fryere John Brithe, doc. Frater. To four of diuinitie, doeth make vnto Brithe. them, that aske whether the damned soules can euer at any tymes *scri. 67.* come oute of helle, and they that *scri. 2* be in purgatorie, oute of purgatorie?

EVTRAPELVIS. What aunswere doeth this good doctoure of the vyne tree make?

P H J. He aunswereth playnly *The opi* nion of h
y the doctours holde opiniō, y thei doctours
maye. And y it chaunceth so by y touching
diuine permission of God, eyther the appea
for h instruction of h liuing, or for ring of h
to put the in feare, or els for to ob, soules, y
tain pzaters & good dedes of them. be both in
But yet thei make a difference be, hel and
twixt h good soules, & be in purga, in purga
torie, & h dāned, for thei sai y h good
soules

Cc. liii.

toze.

The huntinge of

soules maye come out, when they will, though they come not for the for euer y thinge, nor often, nor without a good and iuste cause, but seldome, and when they know that god is willing. But y y damned soules can not come forth but by suffraunce, and by a special dispensation of God, and yet for all this, they come not oute of the payne, but out of the place onely. For, they haue theyr hell, where.

Ger. in li. 6 soeuer they be. Gerson, and all the
flo. de p. c. other doctozs, do agree vnto this
infer. opinion.

ALBION. Is it not the better for vs, I praye you? Howbeit, I thynke that my gentell men, will not greatly breake their Braynes for to proue, that the damned soules do come againe.

Marke ye this ye shauē mā dianites. **EVTRAPELVS.** I knowe well enough wherfoze. For, they think y thei shal haue no profit by them, and y their offringes shalbe neuer the better by their cominge agayne.

Purgatorie. Fo. 215.

agayne. But in the meane season they will kepe diligently those, y^e be in purgatorie. For they be they that be tributarie vnto them, and that pay dayly and hourely great rentes and reuenues vnto y^e ha-
uen generation.

PHILALETHES. If thys resolution or answer, were as wel w^ritten in the holy scriptures, as in your scoole doctours, then had ye wonne the victorie. For, we wolde no more contēde nor stryue against it. But this doeth suffice me for this present, that I haue alredy wonne this one point vpon you, and that I haue gotten and w^rapped you in a contradiction wth your owne doctours, whose error I do intende to declare vnto you anone: For, troely I am in a ma-
ner ashamed of their arrogant pre-
sumptuousnes, and do merueyl, y^e they dare so boldly affirme thin-
ges, wherof they haue no certain-
tye at all in the holy scriptures.

The ar-
rogant
presumptiō
of y^e scole
men.

Ce. v.

And

The huntinge of

And yet they will speake of them as assuredly, and as boldly, as if they had ben vpon the place, or as if they had sene and knowen the thinges by experience.

But we will see hereafter howe muche the autozitie of suche dow-
How ma, ters ought to be esteemed. For, too
ny wayes come then to that point, scyth that
this woꝝd we haue spoken of helle: I wolde
hel may sayne knowe of you brother Albion
be taken, in what signification ye will take
it, in this place of Job. Thinke ye
that in all the places of the scrip-
tures, that speake of helle, and spe-
ciallye where the Latynes haue
this woꝝde inferos, or inferna,
this woꝝde doeth onely signifye
the vnquencheable fyre of helle,
and the toꝛmentes of the damned?

ALBION. I knowe that in
many places ye take it for y^e graue
because that the graue is in a low
place, and that this woꝝde hell or
belles, whiche (as ye haue sayde
befoꝛe) y^e Latines do call inferos
inferna.

Purgatorie. Jo. 216.

inferna, doeth signifie that, which
is vnder vs, and also the places y
be vnder the earthe. But take it
ye, in that signification if ye will:
it shalbe the better for vs. For,
then we maye haue the more iuste
occasion to reple, that Job doeth
not speake heer of the soules, but
of the bodys, which we do confesse
and grafit vnto you, neuer to come
agayn. For, they be corrupted in
the graue, and brought into ashes
so that they can not come out of it,
afore the daye of the generall re-
surrection, creepte it be by myra-
cle, but it is other wyse of the sou-
les. For they be immortal, and go
not doune into the graue, as the
bodys do. Wherefore, they may
come agayne, and appeare vnto
men, as it may be proued by many
examplis.

Obiectio

PHILALETHES. How is Answer
it possible that they shoulde ap-
peare, syth y of theyr own nature
they be inuisible, & haue no bodies,

I am

The huntinge of

*Durand in
ratio diui.
offici li. 7,
Rub. de offi.
cio, mortu.
10. belet de
Cathe. inc
ti. pct.*

I am afrayed that ye shall be fayn
at length to flye vnto the Heathen
the Philosophers and Poetes
for succour, and to vse that diuissio,
that they haue made of mā, wher
of your owne doctours doo make
mētion, and specially Willpam
Durande and Ihon Belethe, in
their bookes that they haue writ-
ten of your ceremonies, legendes,
and diuine seruice.

ALBION. Although they make
mentio of the abuses and errours
of the Paynymes: yet they do not
therfoze allowe theym, and we in-
tende not to folowe them neyther.

PHILALE. Yet ye shalbe fayn
to come to that, or to confesse that
your doctrine hath lesse reasonne
than theirs. For, they did fynde
parte and diuide man in to twoo
partes, takinge the bodye for onc,
and the soule for the other. Again,
after that the soule was separated
from the bodye, they did diuide it
in to thzee partes.

*The diuys-
sion of mā
after the
opinio of
the Pay-
nymes.*

They

Purgatory. fo. 217.

They called **Danes**, the same y^e **Diuers**
wen: doune into those places, that names of
they called **inferos**, o^r **inferna**, co^m the soules
prehendinge therby al that which departed.
ye call now a dayes the hell of the
damned, the **Limbe** and **purga-**
toye.

Then there remayned yet y^e **spi-**
rit, and that same, which they cal-
led **Umbz**, that is to saye, a **sha-**
dowe. As touching the bodye and
the spirit, they were not of opinioⁿ
that a ny of them did euer come a-
gayne in to this wo^rlde, o^r y^e they
were euer sene, after that a man
was ones deade and buried. **fo. 2.** The bodi
they did well see, that the bodye the spirit,
did turne againe in to duste and in
to ashes. And as fo^r the spirit thet
were of opinioⁿ, that it wente vp
agayne in to heauen, from whēce
it had his of sp^ringe and origina^l,
and that it had there his habitatioⁿ
wherein truely, they were moze
reasonable, than poure faythfull
guydes are.

DDI

The hunting of

DI DIMVS. There be already three parties dispatched out of the trape, but what did become of the fourth? After that they had lodged the bodey, the spirite, & that parte of the soule, whiche they called Manes, where did they lodge the shadowe, or what did they vnderstande by it?

Ambza
or sha-
dowe

PHILALETHES. They vnderstode by it a vision, or a certain lykenesse, withoute a true bodey, and yet made after the shape and fourme of a Chzisten bodey. But because it no true bodely sustenance, it did vanishe awaye soddaynly as smooke, when anye bodey came nere it, and wold haue touche it. And therefore, they dyd name it Ambzam, that is to saye, a shadowe, because that it was but a false representation, like vnto the shadowe of a bodey. They sayde, that it did remayn aboute y^e graues, and vpon the earth, wher it was wont to wander, to runne,
and

Purgatory. fo. 218.

and to appeare vnto men. Is not
this a philosophie, mete for such
philosophers? And yet, for all this
brother Albion, eyther your faith And most
full guydes, must forsake their opi mete for
nion, or els receyue this doctrine, our pur-
sith that the bodies can come no gatory
more agayne, nor the soules ap, men.
peare without bodies.

Thei muste then inuente and
fonge visions or shadowes after
the doctrine of the Paynymes, for
too wander and runne vppon the
earthe, that so the bodies maye be
reste in theyr graues, and the sou-
les eyther in heauen or in helle, in
the place where they haue ben be-
stowed, accordinge to theyr faythe
or vnbelefe. Marke ye now in too
what absurdities they must nedes
falle when they will thus runne
without the holy scripturs & word
of God. But graunt y we had no ex-
presse scripture against these drea-
mes and foolish inuentions of men,
yet oughte the authozitie of them,
to

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to suffice vs, whiche beinge moſte eſteemed and moſt renowned emög the Paynymes, did alwayes deride & laughe to ſcozne ſuch bayne ſables: Emonge whom, we haue

*Cicero. Tus
cu. que. li. 1*

Tulli Cicero, who ſpeaketh of it accordinge to the opinion of them that were beſt learned, and leſſe corrupted with the fooliſh opinions of the commune people, & of olde dowting women, ſayinge on this wyſe, euen where he maketh mencio of þ lake Auernus, which we haue ſpoken of alredy: They will (ſayeth he) that theſe ymages and viſions ſhoulde ſpeake.

Whiche thinge can not be done withoute tange, without mouthe, and withoute throte, oꝛ withoute the force and ſhape oꝛ figure of þ lunges and rybbes. Hath not this ſayinge of Cicero muche moze reaſone, oꝛ is it not muche moze conformable and agreynge vnto the ſcripturs, than the doctrine of the that ſaye, þ the ſoules come again
foꝛ

Purgatory. Fo. 219.

for to speake with vs:

YDIMS Meas verely, if y
be true, that I haue hearde alredy
of you.

PHILALE. We shall knowe
it better yet, by that, whiche ye
shall heare afterwardes.

But let vs come agayne too the
signification of this worde helle,
and then we will goo forwarde
with the residue. They that do vn
derstande the phrases of the scrip
tures, and haue some knowledge
of the tungen, and specially of the
Hebzeu tunge, can not denye but
that the Hebzeu worde, whiche
the Latynes do expound & translate
by this worde inferos or inferna,
that we call hell in English, doth
properly signifie a graue in y He
bzeu tunge, in the whiche al the
Prophtes haue written. Howe
it, although the signification of it
can be expounded by this worde,
sepulchre or graue: yet for all that
it doeth importe much moze. For,

ff.

it

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it ought not onely to be taken for
the tombe, & for the pye or graue,
that the Lode is buried in: But it
doth also comprehend generally y
holle estate of the deade. For this
cause, the translatours, haue ra-
ther translated it by this word *in-*
feros or *inferna*, that is to saye, hel,
than by this woorde sepulchre or
grane. For emonge the Latines
this woorde *inferi* or *inferna* is of as
ample significatio, & of as great
importaunce as the woorde y the
Hebrewes do vse. Whiche thing
maye easelye be proued by the
words, that Iacob spake vnto his
children, when they broughte him
word of the death of his sonne Jo-
seph. I wyll, sayth he, go downe
in too the graue wyth my sonne,
mournynge. There, we haue in
the Latyne Byble, *ad inferos* in to
hell. And in an other place he sai-
eth speaking of his sonne Benja-
min: If he should happen to dye,
ye shoulde bringe my graue heade
with

Gene. 37.

Gene. 42.

Purgatory. Fo. 220^a

with *sozow ad inferos*, y^e is to say,
vnto the graue. Here we see that
the Latyne translation hathe a
gayne this woorde *inferos*, belle.
Yet his meaninge was non other
but: I shall be vndone, I shall dye
moſte miserably, and wyth *sozow*
and heauynesse, I shall go dowlne
to my sonne Ioseph, whome the
cruell beaste hath deuoured.

Fo^r it is moſte certayne, that
thys good aunciente Patryarche
dyd not looke to go dowlne in to
the place of the dampned: But
onelye hys meaning was: I shall
be euen as they, y^e go dowlne in to
y^e graue. Thys woerde is taken in
the same significatiō by y^e prophet Eſay. I.
Eſay, speaking of y^e ruyn and fall
of y^e kynge of Babylon, when he
sayeth: hell also trembleth at thy
comynge, soz to come to mete thee.
It maketh y^e deade to rise because
of thee. The prophet dothe not
mean, y^e the place of the dāned did
moue o^r treble, and y^e the dead did

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ryse, for to come to mete the tyrant: But he did vse a goodlye figure of Rhetoricke, for too put more liuelye befoze oure eyes the ruine and confusion of y^e tyrants And therfoze, he speaketh of hell as if ther were there a kingdome, and as if all the princes & Lordes of it, shoulde come for to mete the kinge of Babilon, for too deryde and laughe him to scozne, for too cast him in the tethe with his abhominable pryde and for to shewe him his confusion: As if some excellent Poete shoulde introduce or bzing in Pluto, comming with all hys deaddes for too receaue some greate pryce, that were comminge vnto them. Syth then that man can not come in to that estate, but by deathe, and that deathe is the rewarde of synne, and the fruite of the malediction and curse of it, wheruntoo man is by reason of it condemned, by the iust iudgemente of God: Hell is also

It shall be spoken much more amply afterwards of this goodly prophesie

Another signification of this word hell.

Ro. 6.

Purgatory. fol. 221.

is also taken in the scriptures,
for the furze, wrath, and iudge Nu. 16.
mente of god, for the gyltenesse of Eze. 32.
synne for death, and for all, that psal. 7.
dothe ensue, & solow of it, and for Mat. 16.
an ouerwhelminge of all things. Psal. 17.

And therefore Dauid doth so ma-
nye times complayne, that the
dolours of hell do compasse him
about, that is to say the anguish
and dolour of death: And our saue
our Jesu Chrysdoth cal the gates
of hell, the power of death and of
Sathan, wherby they do excercyse
and vse, by the meane of synne,
all kynde of crudelity and tyran-
nye agaynste vs.

And therefore, even in thys
presents lyfe, the Sayntes many
tymes complayned, that they
hane bene dzyuen downe euen
vnto þe very gates of hel, wherby
they did vnderstand þe extreme mi-
sery & condemnation, þe they felte
thē selues to be in, & out of þe which
they could not come except god by

ff. lll.

hys

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1. Sam.

Gene. 4.
Mat. 27.
Act. 1.
Psal. 33.
4. Re. 19

Job. 10.

Esay. 6.

his mere mercye had plucked them out of it, as it is wrytten: *Dominus deducit ad inferos; et reducit*, that is to saye. The Lorde dothe bringe men, vnto hell and doth bring the out agayne. Therfore, if a man beynge yet alyue in this worlde, whē he is touched with the hande of God, hath not the power, nor yet the strength too come oute of his hell, but muste needes too be swallowed vp with it, as Cayn and Judas, excepte he that hath pressed hym downe, dothe plucke hym oute agayne, as he did pluck oute agayne, Job, Dauid and Ezechyas: how muche moze vnpossyble is it, that hee shoulde doe it after his deathe, when God hath already appoynted vnto him his lodgings: For, the bodye, as it hath bene sayed, can not raise it selfe agayne, it can not ioygne it selfe agayne vnto his soule, excepte God y^e hath made the separation, doth ioygne them together agayne

Purgatory. Fol. 222.

again, and do rayse it vp, him self, Mat. 9.
Act. 9. 20.
4. Re. 13.
Jon. 11.
3. Re 17.
Luc. 7.
as he did rayse vp agayne, many,
by Elyas and Eliseus, by Iesu
Christe, and by his Apostles and
disciples, for a testimonye of the
resurrection. The body then, can
not come agayne for to appeare,
without the soule, nor can be loy-
ned agayne with his owne soule,
excepte it be truely raysed againe
by the power of God, as Lazarus
and other, y haue bene raysed a-
gayne, as wel by Iesu Christ, as
bi his pꝛophets & Apostles, now it
nedeth not, y god shuld raise vp y
dead again for to teach & instructe
vs, and if we loke for it, doubtlesse
we shall be deceaued, as we shall
pꝛoue euidently after wards. **AL.**
And doth it folow therfore, y the
spirits & soules ca not come again
wout theyꝝ bodies: **PHI.** I would
fain, y your faithfull guides, shuld
pꝛoue this vnto me, by some terte
of y holy scripture:

But I am sure that they canne
not synde one onelye syllable in

Ff. iiii. all

So 30 massey,
doctour Cole,
and he ca do it

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al þ holle body of þ sacred Wyble,
foz to pzone it withall, yea rather
they shall fynde euerye where the
contrary as I haue alredy pzed
by the witnesse and testimonye of
Job, who saith in an other place:
that when a man slepeth, he riseth
not again vntil the heuen pe rish,
he shal not wake vp, noz ryse out
of his slepe. Whether his chyldre
come to woꝛshyppe oꝛ no, he can
not tel; And if they be men of low
degre he knoweth not. And there,
foze, the wyse manne saith, that
man goeth to hys longe home, oꝛ
as the latynes haue:

Job 17.

Job. 14.
Eccl. 12.

The euerlastig
house oꝛ the
house of eter-
nitye.

In eternam domum suam, that is
to saye, in too his cuerlastinge
house, oꝛ in to his house of eter-
nitye. Where vpon I maye con-
clude that the spirites & soules of
the dead, shal come no moze, vntil
þ daye of the generall resurrecti-
on, when they shall be ioygned
agayne too thepꝛ owne bodyes.
Foz, as the graue is vntoo the
bodie

Purgatorie fol. 223.

bodys his everlastinge house of
his house of eternitie, so the spi-
rit and soule goeth in to his eter-
nall house, tha is too saye, in too
that place of estate, that god hath
appointed and ordayned for the
soules departed until al things be
restored againe. For the soules of *Sapi. 3.*
the righteous are in the hands of
God taryng and loking for their
perfecte glorie and loye: As the
soules of the reprobate, do in pla-
ces appoynted for them, looke for
theyr last sentence of iudgement.

ALBION. If the soules of the *Objection.*
elect, do yet looke for a moze per-
fect glorie & loye and the soules of
reprobate & dāned for a moze mi-
serable state: again if the bodies do
loke for their resurrectiō how can
the the place wher both the chosē
& the reprobate haue theyr habi-
tation & dwellinge, by their house
of eternitie: for then the bodies
shoulde not ryse agayne, nor the *Answer.*
soules euer chaunge their estate.

ff. b. PH I.

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PHILALETHES. This objection maye easely be answered of hym, that vnderstandeth the comune phrase of the scriptures.

What it is
meant by the
house of
mourne.

For, the Wylse man doeth not call here the habitation or dwellinge place of the dead, the house of eternitie, for to declare thereby, & they shall dwelle there for ever, but he doeth vnderstande thereby the tyme that God hath prescribed and limited vnto the deade, whiche is so called, because that it is a longe tyme, and as it were eternall and everlasting, touching this world.

For, it lasteth frome the houre of deathe vnto the ende and consummation of this transitory world, with the which, it taketh an ende. Dauid doeth well agree vnto this when he sayeth: when the breathe or spirite of man goeth forth, he shall turne agayne too his earthe, and then al his thoughtes perish. Thys holy prophete Dauid doeth not

Psal. 146.

Purgatoꝛye fol. 224.

not vnderstande by these wordes,
that men shall thinke on no ma-
ner of thinge after theyꝛ deathe,
but his meaninge is, that al theyꝛ
woꝛldely thoughts, deuises, and
enterpyses shall perishe frome
them, and that they shalbe eyther
so rauished with heauenly gloꝛye
and ioye, oꝛ elles so ouerwhelmed
with the intollerable paynes and
toꝛmentes of helle spere (from the
whiche, youre spere of purgatoꝛy
doeth in nothinge differre, sauyn-
g onely, that the one is but foꝛ a ty-
me, and the other is euerlasting)
that they shall haue mynde on no-
thinge, that is in thys woꝛlde.

Whereby we maye easely vnder-
stande, that suche personnes
be deaddẽ vntoo vs, and that they
haue no moꝛe to do with theym, y
do yet remaine alyue in this pre-
sent woꝛld. **ALBION.** How can Objection.
Lnc. 16.
this be true, y ye say: Doth not the
reche glutton, of whome oure sa-
uour Iesus Chꝛist maketh mentiõ
in

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in the blessed euāgelist saint Luk,
remember his bzetherne, & taketh
care for them : if the damned doe
take care for their frendes & kyn-
nessfolkes, & haue a remembraunce
of them, howe muche moze thinke
ye, will the blessed spirites that be
in heauen, and the soules that be
in purgatoz, lookinge euerie foote
for their deliuerance out of it, by
the prayers & good dedes of theyr
frendes and kynnessfolkes, haue
vs in mynde, and bee carefull for
vs: Moreover, where as ye sayd
afoze, yea, & went about to proue,
by the authoritie of Cicero, that the
soules and spirites can not speake
because that they wante a tunge,
a mouth, a throte, and other lyke
bodely organs, whiche serue for
the speache, I maye here aleadge
agaynste you, and your pzophane
writter, Tullii Cicero, our saint
Jesu Chyist our Lord, who sayeth
playnely, that the ryche glutton
beinge in hel, did talke wth Abrahā
and

Purgatory. Fo. 225.

and Abraham with hym. Ye will
not saye: I am sure that they had
their bodies.

PHILALE. Whether y^e blessed
spirites, that be already in glo-
rie with God, do remember vs, &
be carefull for the living, it shalbe
more largelye discussed, when ye
shal haue occasion to speake of the
intercession of Saintes, & of pray-
inge vnto them. For, it requyrez
almost a hole dayes worke.

Wherefore, puttinge it to an o-
ther tyme, I will aunswere you,
touchinge the ryche glutton, & the
talke that was betwixte hym and
Abraham.

First and foremost, ye must vn-
derstande that all, that our sauto
Jesus Christe doeth saye of the ry-
che glutton and Lazarus, is spokē
by parable.

ALBION. And that do I de-
nye. For, saint Ambrose sayeth, y^e
it semeth rather to be an hystorye,
than a parable.

Aunswere.

*And that shall
be god willing
in the commu-
nications of the
thirde daye.*

PHI.

*whether the ex-
ample of the
riche and of*

The huntinge of

PHILALE. But yet saint Ambrose sayeth not expzessely, that it is an hystorie. Theophilactus, who hath folowed Chrysostome in all thinges, and whose semeth too haue made an abbedgemente of all his woordes, sayeth playnely, that it is no hystorie, as some haue thoughte but a parable. And Cyrylle, who is one of the auisiente doctoures of the church, doeth playnely confesse, that these thinges are spoken of oure sauoure Jesu Chyste, by a similitude and comparison, whose sentence and woordes are aledged in the golden chayne of Thomas de Aquino which he hath made vpon the. iiii. Cuāgelistes. All þ difficulctys doth lye in this, þ he doeth name Lazarus by his proper name. Wherfor it mai seme rather to be an hystory thā a parable. For, as Chrysostome sayeth in a parable, we muste not expzesse þ proper names. For, we call parables, similitudes, in the

whether the example of the rich of Lazarus be a parable or a true hystory.

Cir. m cath. aure. Tho. in lucam.

chris. in. lu. 29. cath. au.

What a parable is?

whiche

Purgatoꝝ. fo. 226.

whiche the exāple is put, & the names of the persons omitted & left. But what nede we to make suche difficultie in y^e matter? It is no inconueniēt thing, noꝝ yet a thinge against reason, to mingle a true hystorie with a parable, oꝝ to take y^e names of a true hystoꝝie foꝝ to make them to serue in a similitude. It were no straūge thing, noꝝ repugnant too the office of oure sauiour Iesu Christ, to haue takē some proper names of certaine persons agreeing to his purpose, foꝝ to make the to serue to his exāple: as it is likely y^e he hath done in this.

Wherunto y^e traditiō of y^e Jewes *The tradition of the Jewes.* aledged by Cyrille to y^e same selfe purpose, doth agre very well. He speaketh of it after this maner: *cathe. aure.*

The tradition of the Jewes doeth *in luc. 16.* shewe that there was at that time a certayne man called Lazarus in Hierusalem, who was oppressed with extreme pouerte & sickenelle: of whom the Lord maketh mentiō bringing him foꝝth foꝝ an ensāple

The huntinge of

foz a moze cleare settinge fo2th of
his woorde.

Thus muche doeth Cyrille say.
Wherefoze, of my parte I doe not
greately doubt, but that oure sa-
uiour Iesus Chyiste did take hys
ocassion vppon the persones, that
he maketh mention of here, & that
afterwardes he doeth applye hys
hole matter and doctrine, that he
wolde haue taught hys disciples,
vnto the capacitie of the hearers, &
vnto their affection rather than to
any affection that coulde be in the
ryche. Wherefoze, he did introduce
o2 bying him in, not fo2 to expresse
the affections that could be in him
but rather fo2 to expresse the affec-
tions of those, whome our sauio2
Iesus Chyiste did directe his doc-
trine vnto, and fo2 whom he was
carefull, and not fo2 the ryche.

And therfoze, he doeth onely set
it fo2th, fo2 to represente the bet-
ter, and the moze liuely their owne
person vnto them. If these reasons
be

Purgatorie. fol. 227.

be not sufficient, nor can not satisfy
your mynd, ye shall vnderstande
besydes, that there be certain kind
of examples, that haue the forme
or lykenesse of a true hystorie, & in
the whiche some names be expres-
sed, and yet they be not set forth
for hystories, but for similitudes &
comparisons, whiche they y teach
vse many and sundry tymes, for to
set forth the thing, better before y
eyes of the hearers.

ALBION. But the case, that
it is as ye saye: yet it behoueth ne-
uerthelesse, that the similitudes &
comparisons doe agree with the
things that be compared, yea, & **Obiectio**
with those things also that the
parables and comparisons be groun-
ded vpon.

PHILALE. I do not denye, **Answer**
but that there muste be a certayne
agreement, els they shoulde be no
similitudes, nor yet comparisons:
But it foloweth not therfore that
the similitude must in all things
Eg. and

The huntinge of

What we
ought to
require in
a parable

Luc. 18.

and in all pointes agree with all
maner of things, that be annered
vnto it. It is enough if it doeth
agree wth the principall poyntes,
that it is applyed vnto, and with
the chiefe purpose and intent, that
it is taken and vsed for: as we may
evidently see in the parable of the
wicked and vnrightheous steward.
We do not stycke to confesse that
it is a parable. And yet it is so like
a true hystorie that it lacketh only
the proper names of the persones.

The same may we saye of many
other like, that be in saint Luke.
For, he is very muche wonte to
sette forth the similitudes of our
saviour Iesu Christe, by maner
of a true hystorie: so that if he had
as well exprested the proper na-
mes in the other, as he hath done
in the example of the ryche. We
shoulde haue as muche occasion
to holde them for true hystories,
as thys, that we haue now in
hande.

But

But that we shoulde come again what we
to the example, & we haue taken muste
out of the parable of the wicked learne of
steward: our saviour Jesus Christ & parable
doeth not go aboute by that exam^r of the wic
ple to teache vs, that we shoulde keepe
in all thynges be lyke vnto that warde,
steward, and that we should steal
as he did: but onely & we shoulde
learne by hym too be as wyse and
dyligent in thyngs, that concerne
oure saluatiō as he was in things
that pertayne vnto this worlde.
And therefore, if any man wolde
busely and curiously examine by
eury poynte or parcell, all the o
ther thynges that be added vnto &
parable: he should be sayne to con
fesse that the mooste parte of it, doth
rather serue for the beautifyinge
of the Narration, than for & mat
ter that is there set forth. The
like maye we saye of the comparisⁿ *Thef. 5.*
son, that Christ doeth make beⁿ *math. 4.*
twixt his coming & & these. Christ
doeth not will too compare and
lykene

Eg. ii.

lykene

The huntinge of

lykene hym vnto a thefe, in that, he doeth steale. For, in that point he hath no agreement with our saviour Iesu Christ, although many do traunple muche, for to make al the properties of a thefe, to agree with the properties of our saviour Iesu Christe., and of his cominge agayne.

But our Lorde and saviour requyrezeth no suche thinge, but rather his will and pleasure is, that we shoulde lykene hym vnto a thefe, because that his cominge shal take the worlde vnwares, & when men shal thinke lesse vpon hym, as a thefe is wont to come pruely and to steale vpon men, whē they take lesse hede to them selfs. And ye may the better be satisfied, loke moze narrowly vpon the place, he hath ben alreadye adedged oute of Esau, touching the meetinge of the deade with the kynge of Babilon. If we shoulde take the wordes accordinge to the rigour of the letter,
what

Purgatorie. fo. 229.

What shoulde folowe therof I beseeche you:

Shoulde we not be sayne to con Anamplifesse, that the deade do speake and expositiō talke emonge them selues, as the of y place liuinge do, and that they doe euen y is take thesame woꝝkes that they didde, out of the when they were yet alyue: fo, 14. of he doeth attribute euen thesame Esay, affections vnto them, that are wōt to be attributed vnto the liuinge. But, who doeth not see, that the Propbet doth vse a figuratiue manner of speaking (suche as oratours do vse communely) that so he may the better applie hym selfe vnto y wittes & capacitie of men: whiche thinge he sheweth him selfe moste manifestlye, when a litle asoze in the same place, he doeth introduce and bzing in, the Fyre trees and Cedres, reioycinge at the death & falle of this tyraunt: When we reade these thinges, we are not so foolthe too thinke y the trees dyd reioyce in deede, as men. No moze
Eg. iii. ought

The huntinge of

ought we to vnderstande, that the
kynge, pynce, and nations,
whiche that tyraunt of Babylone
had ouercomed, subdued, and put
to death, shoulde ryse frome their pla-
ces, their soules cominge agayne,
fro that estate, y God had appoin-
ted them, and their bodys leaping
out of their granes, soz to mete y
kynge of Babylone, soz too mocke
hym, soz to verryde and laugh hym
to scoone, and soz too speake vnto
hym after thesame sozte y the Pro-
phete doeth make the m to speake,
as if they shoulde saye, by a maner
of derision and mockerye, reioyng
at hys soddayne falle and ruyne:

The talk
y the dead
haue w
the kinge
of Babilō

Merely, Saye ye are welcome.
Ha. ye are wounded as wel as we
ye are become lyke vnto vs. Your
pompe and magnificence, is now
layed in the duste.

Where is nowe become the me-
lode, and the sweete sounde of
your muscalle instrumentes: In
good

Purgatorie. fo. 230.

good south, ye are now deckt as ye
shoulde be. In the stedd of your
fynne carpets, of youre ryche tape-
sterie, of youre goodly guyebings
couered with gold and syluer, and
of your prelious and costely gar-
mentes, Mothes and stynking ver-
myne are layde vnder you, & wo-
mes are become youre coueringe.
We haue nowe aboute you, gaye
waytinge men, and bzaue tour-
tyers. We haue nowe a goodly
armye, and a soly hooste, wayting
vppon you.

What arte thou come doune, &
fallen from heauen: O thou Luci-
fer, the fayre muznyng chylde:
Who hath thowen thee doune
to the grounde: who hath brought
thee hether: who hath made thee
moste wretched, and most misera-
ble of all men: For, thou wast so
hygh minded that thou thoughtest
and saydest in thy hearte: I will
clymbe vp in to heauen, and make
my seat aboute the starres of God:

Eg. iii.

I wil

The huntinge of

I wil sit vpon the glozious mount
towards the North:

I will clymbe vp aboue the clou-
des, and wilbe lyke vnto the hy-
ghest of all. It were ouer long to
reherce, all the talke y the dead in
that place, haue with that tyraunt
of Babylon, who was but a dead
karkes as they were. We muste
not ymagine nowe, hearinge the
Prophete speake after this sorte,
that the deade do commune & talke
together, deuysinge and geastinge
one with another, as the liuing be
wone to do. But we must marke,
that he doeth vse a figuratyue ma-
ner of speakinge, as I sayd alreedy
before.

EVTRAPELVS. This figur is
of the Rethozicians called *Prosopo-*
peta, that is to say, a fiction or feig-
ning of persons: because that by it
learned men do many times intro-
duce and bring in, y dead speaking
although they wer alque: or other
thynges that be insensible & with-
out

Prosopo-
peta and
what it is

Purgatorie. Fo. 231.

out lyfe, as if they had bothe lyfe,
sense, and reason.

And of this we haue many exam-
ples, not onely in the prophane
autours, but also in the holy scrip-
tures. For, besydes this parable
of Luc, and the text of Esaie, that
ye haue handled laste, we haue a
very notable place in the booke of
the Judges. For, there Joatham, y
sonne of Gedeon, goynge aboute *Iudg. 9.*
to shewe vnto y me of Sichem, they
faute, whiche they had committed
in choyseinge Abimelech too they
kyng, doeth set forth vnto them a
similitude, after the manner of an
Apologus or fable. For, he doth
introduce and bring in trees, spea-
kinge and talkinge together, as
men y haue gone aboute to choyse
a kyng ouer them selues.

He bringeth in the Oliue tree,
the Wyne, and the Fygge tree re-
fusinge the crowne that the other
trees did offer vnto them, and the
Fyrre bush that doeth receyue it,

Eg. b. and

The huntinge of

and taketh vpon him, to be a king.

When we reade these things, we knowe right well, þat trees doe not speake, and that they be not wont to choise kynges: Yet we doe not by and by reiecte and caste a waye this maner of speaking, as wayne and fabulouse, but take great pleasure in it, embracing the doctrine, þat it doeth conteyne, whiche by suche meane, is moze depely prynced in oure memozye, and better vnderstanded. Joatham coulde with no better grace shewe vnto the Siche-
Abimelech, mites the pryde and arrogancie of
Sichemites. Abimelech, and the vilenesse of his persone, who was but a bastarde, than in lykenynge hym vntoo a fyre bushe, whiche is not worthy too be reckened among trees, and yet notwithstandinge didde moze ambitionlye couete too bee kyng ouer þe people, which thinge Gedeon, and his other sonnes, whiche were his lawefull begotten chyldren, and which were noble,

Purgatorie. fo. 232.

ble, and muche moze excellen, thā
Abimelech was, did neuer couet.
Also he coulde not better put be-
foze the Sichemites eyes, the hurt
that they shoulde receiue of that
fyre bushe, that shoulde pricke
them, tyll the bloudde shoulde fol-
lowe, and that shoulde be the vtter
vndoinge and destruction of them
all, than in shewynge that a fyre
shoulde come out of that fyre bush
and consume the Cedres of Lyba-
nus.

PHILALETHES. It is with-
oute all paraduventure, that suche
maner of descriptiōs, doe helpe
very muche the memoie, and that
they doe geue and minister vnto
the spirite and wit of man, occasiō
to ymagine & comprehend things
that cā in no wise be expessed by what we
woordes. Leauynge then all other oughte to
imaginatiōs, it is enough for vs learne of
too learne by this terte of Esaye the afore
that God will horribly confounde alleaged
all tyrauntes, all Antichristes, all place of
Babylō. Esay.

The huntinge of

Babylonians and encumpes of hye people, and that the greater that their pompe and pryde haue ben, the greater shalbe their falle and confusion at length.

After thesame sorte oughte we to iudge of the example, that oure lautour Jesu Chyist hath setfozth, and to consider, that he doeth not therfoze attribute such talke vnto the ryche, because that we shoulde comber and intangle oure wittes with bayne reasoning, and vnpzofitable questions, askinge and debatinge emonge oure selues, whether the damned, and other that be deadde, do remember and be carefull for vs, and whether they do desire and procure oure saluation or not: We ought rather to note & marke, that oure sauoure Jesus Chyist did setfozth vnto vs, things that be inuisible and spiritual, although they had ben visibler & copozall, because that we coulde not otherwise haue vnderstanded the.

We

Purgatory. fo. 233.

We must not then thinke or yma-
gine after a grosse and carnal fas-
shion, that there is a material sper
wherein the soule of the ryche is
tormented, or that his soule hath
a tunge, that speaketh, and asketh **What we**
for water, so to be couled withal **must**
and that the soule of Lazarus hath learne of
a synger, whiche he should dyp in the rich &
the water, so to quenche his thyrste of Lazarus
and burninge of the ryche glutton.
It ought to suffice vs, if we should
learne by such comparisons, how
great the wrathe of God is vpon
the reprobate, and how terrible his
payne is that they suffer: and on
the contrarieside, howe exceedinge
greate the blessinge of God his vpon
the electe, and that the loye & com-
forte that they do receyue, is vn-
speakeable, such a differēce beinge
betwixt them and the damned, if
no mortall mans tunge is able to
expresse it. And as for the remem-
braunce and care, that the ryche
hath of his brotherne, it is too be
thoughte

The hunting of

thoughte, that the reprobate, are
no lesse ouerwhelmed with theyr
tormentes, that they suffer in hell
fyer, and that they do no lesse take
a waye from them the remembraunce
of all creatures, than the ioye that
Matth. 17. sainte Peter hadde in the moun-
tayne, where Chyſte oure ſaniour
was tranſfigured in the ſight of
hys thre Apostels, that he toke vp
with him, dydde put awaye frome
hym all ſolicitude and care. For
they are deteyned in the botomieſſe
pyt of Gods fure and wraſthe,
where nothinge is, but vtmoſt dar-
kenes, euerlakinge horroure, wee-
pinge and gnaſhing of teethe, ſo
that they haue no leaſure to thinke
vppon oure buſynes.

The They are compaſſed about with
paines & ſuche gryefe, dolour, and diſtreſſe,
tormentes that they haue worke enoughe to
of the dā remember them ſelues: as we doe
ned. proue it in our owne ſelues daily.
For, if with a litle trouble & ad-
uerſitie, y other whyles doeth hap-
pen

Purgatory. Fo. 234.

pen vnto vs, we be so amased and
so troubled in oure myndes, & we
forgette bitterly oure selues, what
oughte we too thinke of theym, &
be ouercharged with the intollera-
ble burdome of Gods wrath?

ALBION. We will graunte **Obiectio.**
me (for, as touching the sollicitude
and care, that the dead maye haue
for theyr frendes and kynnessfol-
kes, that be yet alyue, I wil leaue
that, tyll an other tyme) that the
aungelles be spirites as well as
the soules are, and yet, I am sure
that ye will not saye the contrary,
but that they speake and appeare
vnto men, as we mai easily proue
by the hystories of Abraham and
of hys brother Loth, of Gedeon, *Gene. 15. 19*
of Manoah and of hys wyfe, of To- *Iudi. 6. 13.*
bie, of Zacharie saint Ihon Bap- *Tobi. 5.*
tistes father, and of the blessed vir- *Luc. 1.*
gyne Marie: that in the mean sea-
son e I shoulde saye nothyng of
the aungelles, that dydde speake
with the Propetes:

What

The hunting of

What shoulde let the soules then,
to speake and appeare vnto men,
aswel as they? For, ye can not de-
nye but that they be bothe spzites.
Again: howe shoulde the soules
praise God if they can not speake?

Answer PHILALETHES. But your
faithfull guydes haue shamefully
deceyued you in this argument.

Heb. 1.

psal. 91.
psal. 34.

For, ye must consider, brother Al-
bion, that all the aungels are mi-
nistring spirites, sent to minister
for their sakes, whiche shalbe hey-
res of saluation, and y God hathe
created them, for to serue too hys
glozie, and for to wayte vpon the,
whome he hath ordeined vnto lyfe
euerlastinge, for too haue charge
ouer theym, and kepe theym in all
their wayes, yea and for to pytche
their tentes rounde aboute them,
that feare hym: therfore, it is mete
and conuenient, that they be con-
uersaunte bothe in heauen and in
earthe, with God and with men,
whose ministers they are. And
because

Purgatory. Fo. 236.

because that they charge and care
that they ought of duetye, to haue
ouer men, must continue & endure
alwayes, euen as longe as there
shalbe men abiding alys bpō the
earth: therfore their office is also
continuall and not limited vnto
them, as it is vnto men. For, it la- **The disse**
steth as longe, as mankynde shall **re:ce that**
haue any abyding here in y^e wo:ld **is betwixt**
and ought to exercise and do it, as **the soules**
well in heauen as in earth, mini- **departed**
string and appearinge vnto men, and the
acco:dinge to the commission that **aungels,**
is geuen them of God. And when
they haue commission from the hy
ghest, so2 too appeare and speake
vnto mē, although they be spirits
and inuisible of their own nature,
yet he appoynteth suche meanes,
that they maye bothe be sene, and
vnderstanded of them, vnto whom
they are sent:

As it doeth most manifestly ap-
peare by the exāples, that ye your
selfe haue aledged oute of the holy

Wh.

scrip.

Eccle. 12.

Wherfore
soules are
created.

The hunting of
scriptures . But it is other wyse
of men, for they haue their course
limited vnto them , whych be-
ynge ones persourmed , and the
dust turned agayne vnto earth
from whence it came, and the spi-
rite returned vnto God, whiche
gane it, they haue no more to doe
with this worlde . And no mer-
uayle whye. For mens soules are
not created of God for to wander
here vppon the earthe , after that
they be separated from theyr bo-
dies , and for too be censerfaunt
amonge men , or for to serue and
tormente them : But for to abide
and dwell here in the worlde, be-
ynge bnyted and ioygned wyth
theyr bodies , and for too walke
in that vocation , that God doeth
call them vnto . Therefore , it is
agaynste all reason , and agaynst
all the whole bodye of the scrip-
tures, too attribute that vnto the
soules , beyng separated from
theyr bodies , that doeth onelye
and

Purgatory. Fo. 237.

and solelye pertain vnto the ang-
 gels. or vnto men, beyng yet a
 lyue both in bodye and soule. Ex-
 cepte we wyll saye, with the Pla-
 tonikes that the soules departed, **The soules**
 are strenght after their separati- **opinion**
 on tourned in to Angels or in to **of the Pla**
 deuyls, and that they doe theyr **tonikes.**
 offyce as wel wythoute their bo-
 dyes as in theyr bodyes, and that
 whether they be wythoute theyr
 bodyes or within, they be al one
 and differ in no maner of thinge.

DYDYMVS. Who haupnge
 any wyt, canne not easelye per-
 ceauie, that this opinion is moste
 foolyshe, and cantrarye vntoo all
 truthe.

PHI. And wheras ye doe aske,
 how the soules should praise god,
 if they can not speake: I might w^d
 as good a reason aske you, and all
 youtre faythfull guydes, how the
 Sunne and moone, the starres &
 lyghte, the heauens, and the wa-
 ters, y^e be aboue y^e heauens, dragons
 whether
 y^e soules
 can not
 praise god
 because y^e
 they can not
 speake?

Wh. ii.

and

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and all dyepes, fire & hayle, snow,
and vapours, wynde and stozme,
mountaynes and hylles, frutefull
trees, & Ceders, woymes & al cat-
tell, beastes and feathered foules,
canne prayse the Lorde : For the
psalmiste exhorteth al these crea-
tures, to laude and magnify god,
and to set fourth his glozpe, and
name : and yet, I know wel that
ye wyl not saye, that anye of
these creatures aboue reberfed cā
speake. What shall we say then?
Shall we say that the holpe ghost
doeth do wte, when he byddethe
those vnreasonable creatures, I
meane, those creatures, that bee
bothe withoute reason and with-
out the talent and gifte of speache
to glorifye God : God forbidd we
shoulde. For, although they lacke
bothe mouthes and tungenes too
speake, yet doe they better sette
fourthe the laude prayse and glo-
rye of God, theyr maker and
creature, than all the images in
the

psal. 148.

Whether
the crea-
tures do
prayse
god but i-
mages do
dishono-
r hym.

Purgatory. Fol. 238.

the woꝛlde, whiche haue mouthes
and thꝛotes and crye not. How
muche moze then doe the blessed
soules of the ryghteous, beyng
in the handes of the Loꝛde, and
liuinge with him in loye, felicitye
and gloꝛye, prayse and laude him,
thoughe it be not after the same
fashyon & soꝛte, that they dyd glo-
ryfye hym besoze theyꝛ deathe?
Shall we imagyne that they can
not magnifye the Loꝛde theyꝛ sa-
uour, except they canne speake,
as they speake, when they were
yet a lyue in theyꝛ bodyes?

Let suche vayne ymagina-
tions be farre from oure heartes
and myndes.

For, as the felcitye and loye that
they be in, is in comprehensyble
so is the meane whereby they
prayse and laude God continual-
lye wythoute anye intermission
oꝛ ceassynge, incomprehensyble
and vnknown vntoo vs. For
whye?

Wh. iiii.

The

The hunting of

The scriptures doe speake nothing of it, but as farre fourthe as the hollye ghoste doeth in them applye him selfe vnto our capacite setting fourth vnto vs, things that be invisible and spirituall, as ff they were visible and coꝝpozall because that we coulde not els coꝝprehende noꝝ vnderstande them. These things beinge well considered, tryed and examined with the touchestone of Gods wooꝝde, ye shall soone perceaue, that your objections can helpe you nothing at all foꝝ to pꝛoue the appearinge of the soules departed oꝝ that they speake vnto men, after that they be ones separated and gon from theyꝝ bodies.

2 reg. 02
sam. 12.

Foꝝ, we that be alyue shall go vnto them, but they shall neuer come vntoo vs agayne, as Dauid doeth playnelye testyfy.

Foꝝ, when hee vnderstode that the chylde, foꝝ whom he had besoughte the Loꝝde, fastinge and layinge

layinge on the bare ground, was
deadde, he dyd aryse from the
grounde; did chaunge his appa-
reyl and called for meate. And
when his seruantes dyd aske
him, sayinge: What is this that
thou haile done? Thou dyddest
faste and weepe for thy chyld,
when hee was yet alyue; and as
soone as he was dead, thou did-
dest ryse vp, and dyddest eat meat,
he answered: When the chyld
was aliue I fasted and wept. For
I thought this: who can tel, whe-
ther god wil haue mercye on me,
that the childe may liue: But now
seing he is dead, wherfore shuld I
fast: Can I bring him again any
more: I shal go to him, but he shal
not come again. *EV.* It appeareth
that in Dauids time ther was no
purgatory, & that it was builded
sens, by y^e Romish god: For if ther
had be any, Dauid wold haue had
som care for his childe, who y^e Lord
did strike to death, for his sin & of-
fense, &

Sens
what
time pur-
gatorye
was buil-
ded and of
whome.

Wh. iiii. sense, &

The hunting of

and woulde haue caused some sacrifice to be offered for him. But we see, that he doth al the contrary: Whereby it doeth appeare, that this whotte house was made and set vp, sens the bishoppes of Rome were defyed, and made Gods of the earth.

PHILE. Thys is also a most sure doctrine, that we learne by this hystorie, that the soules beyng ones departed do come no moze agayne, for Dauid sayeth playnlye: *Ad illum ego ibo, non ille ad mercedibit*, that is to saye: I shall go to him, but he shall not come to me agayne.

Obiectiō ALBION. Doth not Rabanus Raba, Mau. Maurus proue by the autozity of Gregorius. Pope Gregoꝛye, and of Bede, y Beda, y soules did many times appeare shewing y oblations and pzatere were very pzofitable vnto the: Is it to be taught, that such mē wold haue wzittē these thigsercept thei had ben sure y it was so in dede?

¶ ¶ ¶

Purgatoꝛye fol. 240.

PHI. It is meruayle, that such men, as would be counted men of autoꝛity and credit, and that would be taken foꝛ the chiefe pylours of the church, durste be so bolde to wyte thinges, whercof they theyꝛ selues were not sure. Foꝛ how manye of them, dare asseyꝛme oꝛ sweare, that it is so in dede as they boldelye reherse and set fowthe by wytyng? Can they say wyth the pꝛophets: The Loꝛd hath reueled thys vntoo vs? The Loꝛde hath sayed these thinges? The mouthe of the Loꝛde hath spoken: oꝛ as the Apostels and Cuangelistes: we beare witnesse of that, which we our selues haue **1. Io. 1.** seen with our owne eyes, & heard wth oure owne eares, and of y^e whiche our hands haue handeled, and we know that oure wytnesse is true? Foꝛ how manye witnessees can ye aledge oꝛ bꝛing foꝛ to pꝛoue y^e appearing of soules, y^e doe not bothe speake and wyte by hear saye?

Ph. v.

But

The huntynge of

But that I maye the better satisfie your mynde, ye shal heare what your holy Canons do saye concerninge that thinge. Fryst and foremoste there ye shall haue the wordes of saincte Augustyne, whereby he doeth manifestly declare, that he helde not yet for a suretye, that the deadde did come agayne. Wherefore he layeth: Many do beleue, that some of the deadde do come agayne vnto the lyuynge, whereas on the contrarye, the holye scripture doeth witnessse, that Paul was taken vp frome amonge the lyuynge vnto Paradyse. Whereuppon the glose that is added vnto the decree, doeth answer, and geue this resolution, sayynge: They beleue so, but they beleue not well. For, they be phantasies & illusions. And in another place the same wytter of the glose sayeth: Gratianus hath moued this question, whether the dead do know what y lyng do in y world, and

*Aug. de cur
pia mortuis
agenda. 13
que. 2. cap.
fatendum.
Cathc. aur.
Tho in li. 16*

Purgatorie fol. 241.

and he answered, no: whiche
thing Gregorie bishop of Neoce- *Gre. neocæ.*
saria, had already affirmed afore *in eccle.*
hym, sayinge: for too sape at one *ca. 9.*
woorde, they þe departed out of
this worlde, haue no more to do w
oure busynes. And doeth not saint
Augustyne affyrme, þ all the time *Aug. in En*
that is betwixt the death of men, *chir. 10. ca.*
and þ laste resurrection, doth kepe *uo. 13. qu.*
the soules in secret & hyddē places *ca. Tempus*
and lodgings, as every one of thē *quod.*
is worthy, eyther of reste or of mi-
serie, accordeinge as they haue de-
serued, when they lyued in þ flesh?

The glose expoundinge those
woordes, sayeth: That they be in
places secret and hydden vnto vs.

Cath. au. tr
Luc. 16.

And Gregorie hym selfe in hys
homelies, speakinge of the soule
of Lazarus, þ was in the bosome
of Abzabam, sayeth that it was in
a secreete restinge place.

Although these autozities myght
suffise nowe at thys ptesente, for
too proue my matter, yet wyll

The huntinge of

I aleadge one, whiche ought to be
of moſte weyghly and impoſtaunce
not only becauſe of antiquitie, but
alſo becauſe that the antour of it,
doeth grounde hym ſelfe, vpon the
holy ſcripturs and woꝛde of God.
DYDIMVS. Whome do ye mean
I praye you?

*Chriſoſt.
Mat. 8.
hom. 29.
Cathe. an.
Thom. in
Mat. 8.*

PHILALETHES. Father
Chriſoſtome, who beinge moze au-
cient, then epyther Ambroſe oꝛ Au-
guſtyn, Hierome oꝛ Gregoꝛye,
whome ye holde foꝛ the foure doc-
tours of the churche, and the chyeſt
pylours of theſame, doeth wꝛitte
moſte playnly touching thys mat-
ter, ſayinge:

**Non poteſt anima a corpore ſepa-
rata in his regionibus errare. Pa-
uſtorum animæ in manu dei ſunt
inſatium quoq; ſimiliter: nõ enim
peccauerunt. Peccatorum vero
poſt hunc exitum continuo abducũ-
tur, quod a Lazaro et diuſte pla-
num efficitur. Sed alibi quoq; do-
minus ait: Hodie animam tuam
abs**

Purgatorij. Fo. 242.

abs terrepent. Non igitur potest anima, cum a corpore abscesserit, apud nos hic errare, nec id iniuria. Nam si qui iter faciunt, cum in ignotas regiones inciderint, nesciunt quo ituri sint, nisi ducem habeant, quanto magis anima relicto corpore, cum nouam sibi omnino vitam et bram ingrediatur, quo itura sit ignorabit, nisi ducem consequatur. Multis elocis scripturæ comprobari potest, non errare hic post mortem iustorum hominum animas. Nam Stephanus ait: Suscipe spiritum meum. Et Paulus resolutus, ac cum Christo esse desiderabat. De Patriarcha quoque scriptura dicit: Et appositus est ad patres suos, mortuus in senectute bona. Quod vero nec peccatorum animæ hic commorari possunt, distem audias quid dicat, perpendasque quid petat et non impetrat. Quod si possent animæ hominum hic conuersari, venisset ipse ut cupiebat, et suos de tormentis inferni fecisset

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fecisset certiores. Quo ex loco scripturæ illud etiā patet aperte, quod post exitum a corpore, in locū quendam certum animæ deducuntur, unde redire spōte sua non possunt sed terribilem illum iudicii diem expectant.

Markwel is separated from the bodye canne
thel say, not wander in this contryes or re-
inges of gions. For, the soules of the righ-
Chzist teous are in the handes of God, &
good rea- also the soules of the chyldren, for
der. they haue not synned. And that

Luc. 16.

the soules of synners are strayght
wayes after their departinge, lead
awaye, It is made manifest by the
Ryche and Lazarus.

Luc. 12.

But the Lorde doeth also saye
in an other place: Thys daye will
they fetch awaye agayn thy soule
fro the. Therfoze, the soule, after
that it is ones gone from the body
can not wander here emonge vs.
And not withoute a good cause.
For, if they that go in a iourneye,

if

Purgatory. Fo. 243.

if they chaunce to come in to some
unknown contryes, can not tell
whether to go, except they haue a
guyde: howe much more shall the
soule beyng departed frome the
bodye, when she entret h in too a
lyfe and waye, that is altogether
newe vnto her, be vncertayn and
ignoraunt, whether she maye go,
except she get a guyde?

It maye be proued by manye
places of the scripture, that y^e sou-
les of the righteous men, doe not
wander here after their death.

Fo^r, Steven sayeth: Lord receiue *Act. 7.*
my spirite. And Paull dyd desire *phi. 1.*
to be loosed, and to be with Christ *Gene. 25.*

The scripture also doeth saye of *luc. 16.*
the patriarche: And he was layed
to hys fathers, beyng deadde in
good age. And that the soules of
synners can not abyde here, ney-
ther heare the Kyche what he say-
eth, marke and weyghe what he
doeth, aske and not obteyne.

The huntinge of

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Markwel
thel say
inges of
Chrisostō
good rea
der.

Luc. 16.

Luc. 12.

That is to saye: The soule that is separated from the bodye canne not wander in this countreyes or regions. For, the soules of the righteous are in the handes of God, & also the soules of the chyldezen, for they haue not synned. And that the soules of synners are strayght wayes after their departinge, lead awaye, it is made manifest by the Ryche and Lazarus.

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Purgatory. Fo. 243.

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to hys fathers, beyng deade in
good age. And that the soules of
synners can not abyde here, ney-
ther heare the Kyche what he say-
eth, marke and weyghe what he
doeth, aske and not obteyne.

If

The huntinge of

If the soules of men might be conuersant here, he wold haue come hym selfe, as his desyre was, and certifie his bzetherne of the tozmetes of hell.

By the whiche place of the scripture, this is also moſte manifeſte & playne, that the ſoules, after they be gone oute of their bodyes, are ledde in to a certayne place, from whence they can not come agayn at theyꝝ owne will and pleaſure, but do tarye there foꝝ the dreadfull daye of iudgement.

Tertuli. in
his booke
de anima,

Hereunto doth Tertullian agree, who in the later ende of his booke *De anima*, pꝛoueth moſt ſtrongely, that the ſoules being ones ſeparated from their bodyes, and appointed too their places, doo come no moꝛe agayne, in to thys worlde.

Now, I truſte I haue pꝛoued ſufficiently that the ſoules beinge ſeparated from their bodyes cā walk here no moꝛe, noꝛ appeare vntoo men after their deathe. Foꝛ, they
abyde

Purgatorie. Fol. 244

abide in places, that be assigned
vnto them by the appoyntemente
of God, vntyll the daye of iudge-
ment. And therefore I will come
to my seconde pzepposition.

ALBION. I remember it ful **The pro-**
well. For, ye sayde, that syth God ues of the
hath the soules of the righteous secōd pro-
in hys hande, and hath appointed possi-
a place for the soules of the repro-
bate, there is neyther enchaunter,
witch, nor sozcerer, no not þe very
deuell hym self, that is able by any
enchauntements, wytchecraftes or
sozcery, or by any other meane in-
uented by men, to make the soules
departed to come again, or too ap-
peare and speake with men.

But it is easy to proue the contra-
rie. For, we reade in the scriptures **Objectio.**
that a woman, whiche had a spi-
rite of prophecy in hys possession
dydde fetch vpon agayne Samuell,
who dyd tell Saul, what shoulde
happen vnto hym and vnto hys
sonnes the next daye folowinge.

It.

Thys

The huntinge of

Whys ye can not denye, I am sure
Therefore I might conclude, that
Answer your seconed proposition is false.

PHILALETHES. What saye
Whether ye: Did not God forbid most strep-
p soule of ghately in hys lawe, all Accromā-
Samuell nye and witchecraftte, commaun-
was fet. dinge all thē, that vsed such diuel-
ched op a like artes, to be slayne and put to
gaine oꝝ death withoute any mercy?
not.

ALBION. I will not denye
that.

PHILALE. Dyd Samuell,
1. samu. 28. beyng yet alpye, obeye the same
lawe oꝝ not? Dyd he, thinke ye,
geue any credit vnto Accroman-
cers and Sorcerers in hys lyfe tyme?

ALBION. I do rather thinke
that Saull did through his coun-
sayll slaye and put to death all the
sorcerers that he coulde fynde in
hys contreye.

Note and **PHILALE.** If then this holy
marke this prophete in his lyfe tyme, whē he
was yet compassed aboute with
the

Purgatorie. Fol. 245

the flesh, dyd deteste and abhorre
bothe Necromancys and witcher-
craftes, causinge them to the bitter-
moste of his power, that bled those
diuelyshe and abhominable artes,
to be rooted oute of the earthe:
Is it to be thought, that his blessed
spirite, after that it was receyued
in to the ioyfull resting place of
the elect chyliden of God, wold be
obedient vnto anye wytche, sozce-
rer or Necromancer, contrarie to
the ordenaunce and appoyntment
of God? For, if ye will saye that
he was cōtreygned by the vertue
of that arte, soz to come bp again,
and to appeare, then muste ye be
fayne too graunte also, that the
denell, who is the autoure of all
suche abhominable artes, is stron-
ger than God, and that he is able
to fetch by the soules agayn from
the piaces, that be appointed vnto
them, by Gods diuine ordenaunce. **Question.**
ALBION. What do ye the call
 31. ii. that

The huntinge of

Why the that, whiche þe Sozcerer dyd fetch
same that by : Do not the scriptures calle it
did ap^r Samuells

pear was PHILALE. I graunt that the
called Sa same, whiche dyd appeare, is by a
muell. figuratiue maner of speaking cal-

Answer led Samuell, and yet it was not
Samuell, but a mere decepte and
illusion of the deuill, whiche as he
can transfourme hym self in to an
aungell of light, so can he conter-
fecte the me of God, soz to deceyne
those, whome God soz their disobe-
dience and vnbelefe, hath vtterlye
sozaken, and geuen ouer in too a
reprobate sense.

Question ALBION. But how coulde
he so truely tell afoze hande, what
shoulde happen the nexte daye so-
lowinge. For, loke as he did telle
Saul, so it dyd chaunce vnto hym,
and vnto his sonnes, and also vnto
the hooft of Israell.

Answer PHILALE. It was an easye
thinge soz the deuill to do that.
For, fyrst and foremoste he knowe
that

Purgatorie. Jo. 246.

that God had forsaken Saul, and
 that he had rent hys kingdō from
 hym, and geuen it vntoo David,
 whome he had caused by Samuell
 to be anoynted kynge ouer Israel. 1. Samu. 28.
 And that Sauls ende was at hād, Some
 he might well perceyue by thys, iudge yⁿ
 that God wolde geue hym no aun- p^rphod
 swere in hys greate perplexitye, ther was
 neyther by dreame, noz by Uⁿin, some b^ri-
 noz yet by p^rophets. He did also se ght stone
 the greate feare, that bothe Saul wherin y
 and all hys hoost was in, and that p^rest lo
 God had taken awaye their hear- ked & sa
 tes from them. Is it then marueyl the wyl
 if this subtyll and craftye spirite of God.
 coulde foresee, what God had de-
 termined to do with Saul & with
 his sonnes? And because that ye
 shal not thinke, that I haue inuen-
 ted this of myne owne brayne, ye Tertu, in
 shall heare what Tertullian, be- his booke
 inge a most auncient wziter doth de anima.
 saye, concernynge this matter.

These be hys woozdes: *Absit vt
 animam cuiuslibet sancti, nedū propheta*

Al. iii.

a d^e

The huntinge of

a demonio credamus extractam, edocti quod ipse Sathanas transfiguretur in angelum lucis, nedum in hominē lucis, etiā deum se asseueraturus, signaq; portentosiora editurus, ad euertendos si fieri posset electos.

That is to saye: God forbid that we shoulde beleue, that the soule of any saint, muche lesse of a prophet haue ben fetched vp by the deuell, beinge taughte that Sathan him selfe is transfozmed in to an aūgel of light, much moze in to a man of lighte, and that he shall also affirme him selfe too be God, and worke wonderfull signes, for to subuerte euen the very electe, if it were impossible.

Augustinus. Sancte Augustyne is of the same opinion, touchinge this appering of Samuel, in his booke to Simplicianus, 2. quest. 3. and in his aunsweres to the questions of Dulcitius.

Moreouer Tertullian, whome we aleadged euen now, aunswereinge too certayne obiectiones of those

Purgatorie. Fo. 247.

those, that dyd boaste them selues
of Necromancye and arte Magike
and that many had ben restored to
lyfe agayne by the diuine power
of God, whereupon they conclu-
ded that it was possible also, that
the soules departed myghte be set-
ched by agayne by the sacred arte Sacred is
of Necromancye, witteth on this as muche
maner: Sed et si quidam reuo. to sae as
cauit in corpora dei virtus, in do. abhomi-
cumenta iuris sui, non idcirco com nable.
municabitur fidei et audaciæ ma-
gozum et fallaciæ somniorum, et
licentiæ poetarum, atqui in resur. *Terutul. de*
rectionis exēplis, cū dei virtus siue *anima.*
per prophetas, siue per Christum
siue per Apostolos, in corpora ani-
mas representat, solida et contrec-
tabili et satiata veritate, p̄iudici-
catum est, hanc esse formam verita-
tis, vt omnem mortuorum exhibi-
tionem im corporalem, p̄stigas
iudices. *Whiche woordes we mai*
Englyshe thus:

It, illi.

But

The huntinge of

Because But althoughe the vertue of God
 that God hath called agayne certayn soules
 hath raisd in to their bodyes, soz to teache vs
 some a that he myghte do it by hys owne
 gain fro righte: it shall not therefoze be co-
 dead, it is municated, o2 graunted vnto the
 not to be confidence and boldnesse of magi-
 thoughty cians o2 sozcerers, and vnto the de-
 ꝑecromā ceatefulnesse of dreames, & licence
 cers can of Doctes: but when in the exam-
 therefoze ples of the resurrection, the vertu
 do it, o2 ꝑ o2 power of God doethe byinge a-
 they can gayne the very soules in too they
 fetch by bodyes, it is shewed with a holle &
 the soules full trueth, and whiche can be tou-
 at they ched and hādeled, that it is a shape
 own plea o2 fourme of veritie, o2 that it is a
 sure. true and an vnseigned shape o2
 fourme, so that thou mayest iudge
 that all fetching by and appering
 of the deadde, withoute bodyes, is
 mere illusion and deceatefulnesse.

The mea-
 ning of
 Tertull-
 as words

EVT R APE LV S. This, I sup-
 pose, is the meaninge of this aui-
 cient autour: that although God,
 by his diuine power doeth restore
 some

Purgatorie. fo. 248.

some vnto lyfe agayne, for to testifi-
fyue euen vnto all the worlde, that
he is the Lord, bothe of lyfe and
death, and that he hath power too
slaye and to quyen agayn, who-
soeuer it please thym, and that
by his owne ryght, and so that no
man maye as muche as aske hym,
why he doeth so: yet it is not to be
thought, that Necromancers, wit-
ches, and sorcerers, boaste thei ne-
uer so muche of their saythe, and
of theyr confidente boldnesse can
do any suche thinge, or that any y
haue ben truly raysed vp agayne
by them, did appeare in dreames,
as Poetes, to whom licence is ge-
uen, too inuente whatsoeuer they
lyste, do otherwhyles repozte for,
when the power of God, for an in-
fallible witnes of our resurrectiō.
Dyd eyther by his Prophetes, or
by his owne sonne Iesu Chyiste,
or by his Apostels, call agayn mi-
raculously the soules that were de-
parted, in to their owne bodies,

31. b.

it

The huntinge of

it was so done, that they were sene
in very dede, that they were han-
deled and touched, speakinge ea-
tinge and drinckinge, and doyng
all maner of woozkes, that apper-
taine vnto lyuinge men or womē.
Whereby we maye well iudge,
that all appearinge of the deadde
withoute a true substantiall bo-
dye, is a very illusion and deceat-
fulnesse of Sathan the dyuel, who
as ye sayed befoze, is the onely au-
tour and maynteyner of all these
diuelishe sciences and abhominable
artes.

*Chris. in. 8.
Mat. cap.*

PHILALETHES. We haue
well opened the meaninge of Ter-
tullian, vnto whome Chrysostome
writtinge of sozcerers, magicians,
witches, and Necromancers, doth
agree in all pointes, sayinge:

Quod vero immaculatum ho-
minum animæ ipsi cooperetur,
vnde mihi persuadebitur: An quia
iplos demoniacos, clamare non-
nunquam audisti, anima talis ego
sum?

Purgatorie. Jo. 249.

sum: Verum hæc quoq; oratio a fraude atq; deceptione diabolica est: Non enim anima defuncti est, que ista dicit, sed demon qui hæc, vt audientes decipiat, effingit.

Quare vetularum verba, imo desipientium dicenda sunt. That is to saye: Howe shall thei perswade me, or make me to belcve, that the soules of vnspotted men, do worke with them: Shall it be, because y thou haste some tymes hearde the, that be possessed with diuels, crye out and saye: I am the soule of suche a one: But this saying doth also pzoceade and come of y fraude and deceatefulnesse of the dyuell.

For, it is not the soule of the dead that speaketh suche thynges, but the dyuell doeth feygne and cōter sayct them, that he maye deceyue and beguylle theym that heare.

And then a littell after, he doethe conclude thus:

Therefore, we maye not onely iudge

Oh y mē
woulde
marke
this: then
wold thet
not thus
beleue e
very spyt

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iudge that these be the woozdes of olde women, but also of them that be besydes their owne wittes.

These woozdes of saint Chrysostome are very playne, and nede no exposition at all. But yet for a surer pzoofe of my matter, I will alledge oure sauoure Iesu Chzist, who beinge the trueth it self, speakeb after this maner: My shepe heare my voyce, and I know the, and they folowe me, and I geue vnto them eternall lyfe, and they shall neuer peryshe, neyther shall any man plucke them oute of my hande. Here doth the trueth it self whiche can not lye saye playnely, that none shalbe able to pluck hys shepe, that is to saye: hys electes & chosen, out of hys hande: If none is able to take out of our souerayn shepheardes hande, his elect and chosen, when they be yet in thys vale of miserie, being lowde with synfull fleshe, how is it possible, & the enemye should fetch them vp at
at

Purgatory. fo. 250.

at his owne pleasure, after þ they
haue put of thys bodge of synne, &
are already in glorie with God, &
with all the blessed spirites of hea
uen?

Shal we saye, that he can haue
thē, when he lyst, foꝛ to serue him
self with them, that diide vtterlye
foꝛsake hys seruyce, whē they wer
yet alque, and subiect to al maner
of infirmities? But Chziste oure
sanctoure sayeth the contrarie: be,
leue it then who will. Luc. 16.

And as foꝛ the damned, we learn
by the example of the Kyche, that
they maye come no moze agayne,
to bzing tydings, noꝛ foꝛ too in
struete and teache the luyunge, I
mean those that they leaue behind
them alque. The deuyl then can
not fetch thē by at his owne plea
sure, contrarie to the ozdenance
of God, excepte ye will haue hym
to be stronger, and of moze power
than God is.

EVTRAPELYS. If master
doctour

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Beware
what ye
say of y
holp doc
tour bzēt
bzitchē.

doctour Weston, that reuerende
 father, the Deane of Baile Shuld
 not dzinke, tyll they that holde of
 youre holpe father the Pope had
 founde the thyzde sozte, he would
 not euery nighte go dzunken too
 bed, as he doeth.

DYDIMVS. That is soz, too
 digeste the scholer, that he getteth
 now a daies, in cōfuting heretiks.

PHILE. Now then maye
 I conclude, that my second propo-
 sition is true, and that all, that
 they saye against it, is but casking
 of myste befoze the eyes of the sim-
 ple and ignoraunt, soz to deteine
 and kepe them styll in error.

DYDIMVS. Syth that ye spake
 nowe of the Kyche, I would faine
 learne of you (oz euer we go anye
 farther) wherfoze, oure Sautour
 Iesus Chziste, did set fourthe the
 parable of the Kyche, and of the
 pooze Lazarus, and what he did
 meane by it.

Whethird
propositi-
on.

PHILETHES. I am be-
 ryē

Purgatoꝝ. fo. 25r.

ye gladdē, that ye haue now put
foorth this question, for it shall
serue vs well, for too bynne our
matter too an ende. And verelye
it is maruayle, that ye dyd differ
it vntyl this tyme, sythe that we
spake so muche of this parable
alreadye a lytle afoze. It is with-
oute all doubte, that Chyiste did

set foorth this Similitude, for to
comferte the poore, that be af-
flicted in this worlde, and for too
exhorte men, to heape, aide and
succoure them, as muche as in
them lyeth, whyles they be yet in
this life, as sainte Augustine hym
selfe, doeth testifie and witnesse.

For after their death, althoughe
they be well lodged and bestowed
yet can they not heape, whome
they would, and if they be yll lod-
ged & bestowed, they shall be lesse
able to do it. And therefore, oure
sauoure Iesus Chyiste, did by
this ample moue the ryche, aboue
all thynges, vnto almoſe dedes,

and

why
Chyiste
setfourth
the
parable
of
the
ryche
&
of
Lazarus

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and woꝝkes of mercy, declaringe
vnto them, that they ought to erer
cise them selues in suche woꝝkes,
whyles they were yet in this lyfe.
Foz, if they haue here despised the
pooze, they maye be sure that they
shall receyue punishment foz it in
the other woꝝlde, and that they
greate treasures, noꝝ all that can
be done foz them, after their death
can pꝛofite them nothyng, after
they be ones departed from hence.
This is already one point, woꝝthe
to be noted vpon this similitude
oꝝ example.

What
goodly
doctrine
is to be ga
thered of
the exam
ple of the
ryche.

Secondely, we learne by this
goodly parable of our sauour Je
su Chꝛist, that ther is an other lyf
to be ga after this, where intolerable to
mentes are pꝛepared foz the repꝛo
bate, and euerlastinge beatitude &
blessedfulnesse foz the chosen and
electe chyldeꝛen of God, wherof we
ought in no wise to doubt, noꝝ to
loke foz the deaddes that haue ben
there, foz too certifye vs of it: but
ought

Purgatory. Fo. 252.

ought to beleue it as stedfastelye,
as if we had sene the very thinge,
it selfe with our owne eyes.

Thyrdely, we haue here a lesson
geuen vnto vs, that as the estate
of the damned and of the chosen
is separated in the other lyfe: soo
the estate of the liuinge, and of the
dead is separated also, and that af-
ter suche a sorte, that they haue no
moze too do one with an other, as
touchinge the conuersation of this
mortal lyfe. As then, such a space
is set betwixt the bosome of Abra-
ham, and the helle of the damned,
that the one can not come vnto the
other: so the places of the lyuinge
and of the deade, and the estates of
them bothe, are so farre a sunder,
so muche differringe one fro an o-
ther, and so separated, that the one
can not haue accesse vnto the other
but by deathe, and by þe resurrec-
tion.

Luc. 16.

The state
of the li-
uinge & of
the dead
is so sepa-
rated that
they can
haue no
accesse
one to an
other.

Wherefore, we must not trust too
any helpe, that we can haue after

Ik.

thys

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this life, by the mean either of the
liuing or of y^e dead. But we must
so order our life in this world, that
we shal haue no nerde of them, if
we be wyse. For, we see plain-
lye here, that the Kyche canne
haue no ayde neither of the one
nor of the other, and that he can
no moze helpe his b^rethzen, than
his b^rethzen canne healpe hym,
neyther by his owne meane, nor
by the meane of Abraham, nor
of Lazarus, nor yet of any other
of the deadde. If none then doe
come agayne, neither of those
that be in hell, nor of those that
be in heauen, I can not tell who
they may be, that come agayne,
and doe appeare vnto so many.

Chyſte
will haue
no neu-
ters.

For, oure sauoure Iesus
Chyſte wyll haue no neuters,
he acknowledgeth no thyrd sorte.
He doeth not lodge the soules,
some in hell, some in purgato^ry,
some in the Lymbe, and some in
paradyſe: some in heauen, and
some

Purgatory. Fo. 253.

some in the earth belowe: some
in the fyer, some in the water,
and some in the ayer: some in the
houses and some in the fyledes:

But he geueth vnto them all
theyr lodgyng, eyther in the
bosome of Abraham or in the vn-
quencheable fyer: that is to saye:
eyther in heauen or in hell.

There is
but the bo-
some of A-
braham &
hell fyer.

Therefore, sith that our sauiour
Jesus Christe, did by this exam-
ple shado we and represente vnto
vs, by cōparisons of visibler things
the estate of y dead, and y he hath
put but two sortes of them: I
haue muche better occasyon too
conclude by the doctrine that our
sauiour Jesus Christe, doeth mi-
nister vnto vs here, that there
is but heauen and hell for the
lodgyng of the soules departed,
and that the deadde in what estate
soeuer they be, can come no more
agayne. I haue I saye, a more
iuste becauson too conclude thys,
thā ye haue to conclude y contrary

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EVTRAPE. These be goodly doctrines, and very worthy too be printed in all mens heartes.

Truely I can not see, what they can be able to saye agaynst it: except they will maynteyne the opinion of the auncient Philosophers and Poetes, whercof some men hath ben made already. They shal be sayne to come agayne to the shadowes of the Paynymes, whiche were neyther true bodyes, noz true soules: but onely phantasticall bodies, that dyd wander and walke here vpon the earthe.

The shadowes of the Paynymes.

Manes.

And for to geue a greater colour vnto this vayne opinion, they called the soules after diuers names, accordinge to their merites, or accordinge to the places, where they dyd inhabite and dwell, and the workes that they did. They called *Manes*, as Apuleius doeth repozte, folowing the doctrine of *Timaeus* and of *Cratylus*, those that were of a better merite: whome they named

Purgatory. Sol. 254.

med Genies, when they were yet *Genii*.
in the bodie, and Lemures, when *Lemures*.
they had forsaken it, and Laruas, *Laruae*.
when they dyd trouble the houses *Larcs*.
and Larcs, when they were good We like
and familiar. We knowe better they had
Philalethes, that saint Augustyn Robin
writteth the very same, rebercing good fe,
the opinion of the Platonikes. low and
PHILALE. Saint Augustyn noble god
doeth sette it forth a littell other bline.
wyse: Howbeit, it cometh all too *Aug. de. ci*
one thyng. But that we go not *ui. dei. ca.*
from oure matter: this shalbe the 10. 11.
fourth doctrine, that we shal learn
of this parable and similitude.

There haue ben alwayes great
mockers and despisers of God, and
that be withoute all feare of his
iudgement, in so muche that whe
they be tolde or threated of it,
they make but a very playn mock
at it, beinge most lyke vnto those,
that the blessed Apostle saint Pe. *2. peter. 3.*
ter doeth speake of: and when any
mention is made of the other lyfe,
Ik. iii. they

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they do in a maner holde such talk as we hearde of oure neyghboure Dydimus a whyle ago.

Christ our saviours therfore, considering suche thinges, dyd thewe that the iudgement of God, is not a thinge to be leasted at, and that his worde is mooste sure and infal-

Who haue
many of
those now
a daies,

lible. And because that many be-
inge fleshly mynded, are wont too
saye: we knowe not what they do
in the other worlde: no man didde
ener come agayn fro thence for to
beate doune suche blasphemyes &
hayne thoughtes of carnall men,
he dyd let vs to vnderstande what
the autozitye of the holy scripture
is, and that we oughte too haue it
in moze reuerence, & in greater esti-
mation, than al the reuelations of
the deade, thoughbe it were possible
that they shoulde all ryse agayne
together for to teache and instruct
vs. For, God doeth not appoynte
them, for too be oure schoole ma-
sters and teachers, but he willetb
vs

The auto
rity of the
scriptu:
res is to
be prefer:
red befoze
al y reue
lations of
y deade.

be to contente our selues with the,
that he hath appoynted vs among
the liuynges.

Deu. 18.

Wherefore, he sayeth by his pro-
phete Moses: Lette there none be
founde amonge you, that asketh
counsail of y^e spirites or of south-
sayers, or that asketh the aduise of
the deade. For, all that do suche
things are abhominacion vnto
the Lord, and because of these ab-
hominacions, y^e Lord thy god doth
cast them out befoze thee. But the
Lord thy god, hath not so talwght
thee. Which thing Moyses doeth al-
so confirme, saying: when thei sat
vnto you, aske counsaill at the south-
sayers, witches, charmers & consu-
rers, then make them this answer
Is there a people any where, that
asketh not counsaill at y^e Lord?
Shall we aske counsaill of the deade
for the liuyng: flye rather vnto the
lawe, and to the testimonies. If
they speake not accordyng to that
woorde, the lyght of the morning
shall not aryse vnto them.

Isa. 8.

Ek. list.

And

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Esa. 65.

And in an other place among the enoꝛme crimes and abhominatiōs wherby the people of Israell dyd offende God, and pꝛouoked hym vnto wꝛath, the same pꝛophete did caste them in the tette, sayinge:

They lurke amonge the graues, & lye in the dennes all nighte.

Whiche is as muche, as if y^e Lord woulde saye: **W**here as I comaūded them, to repayze vnto the pꝛophetes, they do repayze vnto the deade, and go vnto theyꝝ graues, & vnto diuels, and into desert places

What punishment god doeth thꝛeaten vnto the y^e seke after the deade.

whiche are full of superstition. **T**hen afterwarde doeth the punishment folowe, that he doeth thꝛeatene vnto them, saying: All these men, when I am angry, shal be turned to smoke and fyre, that shal burne for euer. Beholde, it is writtē befoze my face, and shal not be fozgettē, but recompensed. I shal rewarde it them, into theyꝝ bosome. This is foz you, neyghbour **Dydinius**. Do ye not here see playnly,

Purgatorie fol. 256.

playnly, that God doth not onely
lozbydde to repayze vnto the dead
and to looke for their doctrine: but
that he doth also adde great threa-
teninges against them, that do the
contrarie: Therefore, I do greatly
merueyll at the doltynge foolish-
nesse of them, whiche when they be instruc-
abuses be shewed vnto them, and
the trueth preached, be not asha-
med to make this aunswere: if any
wolde come from the other world
eyther of pure good predeceffours
or of pure foresathers, or of pure
scendes and kynnesfolkes, for to
certesye vs, that thys lawe & thys
newe learninge, is better than our
olde, we wolde beleue it gladly.
And wherefore do they saye thys,
I praye you? God doth dayly send
some of his seruauntes and mini-
sters vnto the, for to certesye thei-
r consciences by hys worde: but they
do persecute and burne them.
And not content with that, for to
declare better, what affection and

kk. v.

loue

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loue they beare vnto the truethe,
they cause the bookes of the scrip-
tures to be bzent vp, and then thei
saye: If any shoulde turne agayn,
from the other world, soz to assure
vs, that this lawe, that they doe
preache vntoo vs nowe, is better
than our first, we wolde geue cre-
dit vnto it.

Do they not declare manifestly,
y they are lyars: For, they wolde
no more beleue the dead, than the
liuinge, because that they haue no
mynde at al to receyue the truethe.

Why the
papistes
will haue
y deade
to theyz
teachers.

Io. 3. 6.
Mat. 28.
iCor. 15.
io. 17.

And that they maye with more ho-
nestie refuse the seruants of god,
that be alque, and that be presente
with them, they requyre too haue
the dead, y be absente, knowinge
righte well, y they shall come no
more agayne. Howbeit, this excu-
se is taken away fro them. For, if
they will haue any from the other
world, oz of them y be dead: Haue
they not oure saviour Iesu Christ
which turned agayn from thence,
whiche

Purgatorie Fol. 257.

whiche came doune from heauen,
whiche is raised again fro the dead
and hath shewed vnto vs the will
of hys father, byddinge nothyng
from vs, that is necessarie for oure
saluation: Moyses did saie vnto the Deu. 30.
people: The commaundement that Ro. 10.
I commaunded thee this day, is not
separated from thee, neyther farre
of. It is not in heauen, y thou nee-
dest to saie: who shall go by for vs
to heauen, and fetch it vs, that we
maye heare it and do it: Neyther
is it beyond the sea, that y shoul-
dest say, who shall go ouer y sea for
vs, and fetch it vs, that we maye
heare it and do it: But the moorde
is very nyghe vnto thee, euen in
thy mouth and in thy heart.
Wherfore doeth he saie soe, but
for too litte the people too vnder-
stande, that they hadde no ill oc-
casion too complayngne, nor too
pretende any excuse of ignorance:
y the that they were sufficiente-
ly instructed of the **L O R D E**,
who

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who did so familiarly speake vnto
them by the meuthe of theyr
owne brethren, and by his pro-
phets, in whose mouthe he did al-
waies so plētifullly put his word:
They nede not then to complaine,
that they shoulde be fayne to goo
farre for to seeke it. They needed
not to say: who shall climbe vp in
to heauen: or who shall go dōwne
in to hel and in to the depe: Thou
needst not to go so farre too seeke
for teachers, saith the Lordc.
Thou hast them euen in the mid-
dest of thee. My worde is in thy
mouthe. I haue alreadye thū-
sted meate ready chewed in to thy
throte, thou needst do no more but
to swallowe it vp. If the Lordc
did speake this vnto the people,
whiche was vnder the shadowes,
and vnder the fygures and curse
of the lawe, vnto whome he did
onely speake by his Prophetes
and seruauntes, what reproche
oughte it to be vnto vs, vnto
whom

Purgatory. Fo. 258.

whome, he hath not onely spokē
in these later dayes, and speaketh
daylye by his seruantes, but by
him that is the chiefeſte maſter,
that is to ſaie, our ſauloure Jeſus
Chriſte his only begotten ſonne.
The Lorde did ſpeake him ſelfe
vnto the manne, that he created *Heb. 1.*
firſte, and gaue him a lawe too
kepe, and promiſſes, wherupon,
he ſhould ſtaye him ſelfe. He hath
often in tymes paſte ſpoken vnto
his Patriarches and prophetes,
by his Aungels, in dreames and
viſions, and by ſundrye reuelat
tions.

Afterwardes he hath ſente
his owne ſonne, who came down
from heauen, and was made man
for to teach vs hys will of his father.
Which thing don, he aſcended in
to heauen after his death & reſur
rection, in hys ſame manhod & fleſhe
hys he tooke of vs, and gaue charge
vnto his Apoſtles to preach hys ſame
doctrine, hys he had preached him
ſelfe

Marke ye
thiſſe ſtif
necked
and rebel
lious
people hys
will haue
hys deade to
come to
teach you

10. 20.
Mat. 28.

Act. 2.

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selfe, sayinge: As my father hath sent me, so do I sende you. Go therefore, and teache all nations to obserue, whatsoeuer I commaunded you. And that they might the better fulfyll his commaundemente, he dyd sende the holy Ghost, being true eternall God, vnto them for to rule and guyde theym, what other teachers then wil ye haue besides these? Wythe that the master hym selfe dyd come in hys owne persone, and that he is here yet by his holy spirit, speaking alwayes to his church by the mouth of his seruantes: what neede we to haue the deade for our masters & instructors? In all the holly bode of the Canonycall scripturs, whersoever it is shewed, how God did at all tymes and in all ages, manifest hym self vnto hys church, we do neuer read nor hear, that the dead haue ben at any tyme sent, vnto the lyuynge, eyther for to teache or for to aduertysc them of any thinge.

Do

Purgatory. Fo. 259.

**Do the dead knowe moze, thā the patriarches and auncient pꝛophe-
tes, than the Apostelles and Ang-
gelles: or do they knowe moze thā
our Sauoure Jesu Chꝛiste, or his
holy spirite, by whome he did tea-
che his Apostelles all veritye and Mat. 3. 17.
truethe, and by theym his true
churche, as they theyꝛ selues doe
testifye:**

**If we do not then beleue þ only
begotten sonns of God, who came
with the witnesse of the holy ghoſt
and with the witnesse of the hea-
uenly father, who hath commaun-
ded to heare hym. If we do not be-
leue the holy ghoſt, whom he hath
sent, whose doctrine and teaching
shall we beleue?**

**D P D I M S. Syth y this How we
talke both touche me, I will aun. seeke al-
swere you somewhat, by your ly. wayes a-
cense, and leaue. If saint Tho cloke for
was otherwyse called Dydimus, þ rapue.
my godfather, and whoose name
I doe beare, who was one of the
Apostels**

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Apostels of Iesu Christ, could not beleue that this master was risen againe, notwithstandinge that his felowes tolde hym, that they had sene hym, vntyll he had sene hym with hys owne eyes, hādeled him with hys owne handes, and putte his spnger in to hys syde, and into hys woundes: Do ye marueyll if I and many other, that neuer sawe nor hearde hym, nor anye of hys propjets and apostels, be in some doubte:

Wherun **PHILALE**. Thys example shal to y exam condempne bothe you, and al other ple of that be suche as ye are. For, why Thomas dyd our saulour Iesus Christ bear doth serue with the weakenesse and vnbelicf of Thomas hys apostell, but for to proue hys resurrection soo manifestly, and by so euident signes, that no man mighte euer doubte of it?

DYDIMVS. Yet I wolde be surer of it, if I hadde sene it my selfe.

Purgatorie. Fol. 260.

PHILALC. If ye will beleue nothinge, but that whiche ye see with your owne eyes: how shall ye beleue that there is a God, or that ye haue a soule, sythe that ye can not see with your eyes, nor touche with your handes, neyther the one nor the other?

And yet ye are compelled in your conscience, bothe to graunte that there is a God, and also to confesse that ye haue a soule, or els ye could not lyue. But knowe ye, what bothe ye, and suche as ye are, will haue? Truly ye will haue God & his sonne Iesu Christ too be subiect vnto you, and too come doune from heauen as often as ye wolde haue them, that so ye might speak with them, and that ye might see and touche them, as saincte Thomas dyd.

YDIMS. I wolde fayne see, touche and handle hym after the same sorte. Thinke ye, brother Centrapelus, that I am to blame.

Ll.

CU.

The huntinge of

EVTRAPELVS. If it be so
ye shall haue no neede to seke the
dead so2 to speake with them. We
neede onely to go to your Hauen
gentyll men. For, they can easely
make you to speake with God, and
with his sonne Iesus Christe in
hys owne persone. For, they saye
that they haue power too make
hym to come doune frome heauen
flicke, bloud and boores, as often
as it pleaseth them, and that they
haue it faste in their pyres.

The papt DIDIMVS. Thys is no ar-
les god is ticle of my belese. It coulde ne-
laid by in uer synke in to my hearte that it
the pyre. shoulde be so: howebeit, I durste
neuer speake of it afoze thys, lest
I shoulde be condemned and byent
lyke an heretyke. Agayne: though
it were so, yet it is but a dōbe god,
which can neyther see, no2 speake,
no2 yet feele.

**A dombe
God.**

CHAP C. Sancta Ma-
ria ora pro nobis: Do yenot beleue
in dede, in the blessed Sacramēt of
the

Purgatorie. Fol. 26r.

the halter. If your personne or creature shoulde heare you, doubtlesse they wolde be in no small feare, & ye wolde be damned.

D I D I M V S. I am my selfe in greate feare of it, and therefore I wolde so fayne bee instructed in thinges that pertaine to saluatio, lest I take a wrong waye.

P H I L A L C. But ye muste haue Iesu Christe too come doune agayne fro heauen, for to instructe you. If your prince had ones published his lawes and statutes, and had ones approued and confirmed them, by witnesses, his letters patent and broad seale: wolde ye cōstreyn hym to come agayne in his own person, for to publish & seale them by of newe?

D I D I M V S. Although I wolde haue hym too doe so, yet I know, that he wolde not do it, but woulde punyssh me as a transgressor, as a contemner or despiser of his maiestie.

The huntinge of

The stiff
necked,
nes of mā

PHILAE. And yet ye will
haue oure sauoure Jesu Chzist to
be subiect and obedient vnto you:
ye will haue hym, eyther to come
hym selfe, or to sende, not whome
it shall please hym, but whome it
shall please you. When he shall
sende the lyvinge, the will ye aske
for the deade, and yet ye will not
beleue them. For, he doeth every
daye sende enoughe vnto you, but
ye will not truste his wooꝝde, nor
yet his witnesses.

DYDIMVS. Who be they?

These be
the surest
teachers

PHILAE. Haue ye not
euery daye Moles, the Prophetes,
Apostels and euāgelistes, y^e speake
vnto you, in the holy scriptures, &
in their owne epistels and writ-
tinges?

DYDIMVS. I woulde beleue
muche better, if I mighte see them
my selfe, or if I myght se some of
them, that I haue benacquaynted
withall, with whome I myghte
talke mouthe to mouthe.

Inc. 16.

PHI.

Purgatorie. Fo. 262.

PARABLE. These be eue
the verie sayinges of the ryche,
who feelinge the tormentes of hel
doeth praye Abraham to sende La Lake
zarus in to hys fathers house, for hede y^e ye
to aduertise hys b2ethern, and cer come not
tesye them of the miserable estate, in to dam
that he was in, that they mighte nation as
take hede too theym selues, lest the riche
they shoulde also come in too that dō, except
place of tormentes.

But what doeth Abraham aun better the
swere hym agayne: They haue scripture.
(sayeth he) Moles and the p2ophe-
tes, let them heare theym. As if
he shoulde saye: They haue tea-
chers enow, y^e be able to instructe
them sufficiently, so that I neede
not to sende thether Lazarus from
amonge the deaddē. They haue
Moles, who by the lawe, that he
hath receyued of God (thoughe he
be deade) doth sufficiently shew thē,
what waye they shoulde take and
solowe, for to come vnto lyfe euer-
lastinge, and for too escape those

II. iii.

in.

The huntinge of

intolera ble torments and paines.
And so; a greater confyrmation,
they haue also by prophets, which
all with one accorde, and agree-
mente; and with one spirit doe
beare wytnesse vntoo him; and
approue his doctryne as of God.
But this wretched caltpe doeth
not contente him selfe with thes
answer, but doeth reply against
it, and saye: . No farther Abza-
ham: But if one came vntoo them
from the deadde, they would re-
pent meaninge therby, that they
would rather beleane some of the
brade, than all the holy scriptures
set forth by Moyses, and the pro-
phets, and that they should be
sooner moued vnto repentance.
But hathe Abzahan no an-
swer to make him agayne: .
Yf (saith he) they do not heare
Moses and the Prophets, that
is too saye; yf they will not
beleane the laboe and the wy-
tings of sermons of the prophets,
neither

neither wold they beleue, though
one rose from deathe agayne.

With this answer was this car-
tifes mouth stopped so that he had
not one onely word to saye. Wil-
ye and such as ye are, be moze ob-
stinate than thys miserable ryche yea, we
man, and moze rebellious against are woꝛse
God and his holye ordinaunces: than the

Will ye yet resiste him? Hauereiche.
ye lieffer goe to the deuyl and to To go to
his scole as Hauereiche did, than to god the deuils
and too the Schole of his faythfull scole,
seruauntes, whome he hath ap-
poynted to be oure teachers, and
instructours?

DIDYMUS. God kepe vs
from the deuil and from his scole.
I had muche lieffer to knowe no-
thinge at all, than too learne of
suche a master.

PHILALETHES. I beleue
well, that yf ye thoughte too
fynde oꝛ meete the dyuell in stede
of that, that ye seeke, ye wold
in no wyse goe too him.

Al. liii.

But

The huntinge of

But if ye take no better bedde too
yours selfe, ye take the ryghte
waye to go together. And because
that ye shall not thinke y^e I haue
not wel applyed this parable vn-
to oure purpose, or that I doe ex-
pounde and take the scripture a-
misse, ye shall also heare the aun-
cient writers touchinge this mat-
tyer, of whome Theophilactus
doeth write these wordes that fo-
lowe: If it had ben profitable for
the faith, that the deadde had of-
ten times appeared vnto y^e liuing,
the Lorde woulde haue done it
often. But now there is nothing
so profitable as the diligent sear-
ching out of y^e scriptures. The de-
uill can also counterfette falselye
and in outwarde appearaunce,
the resurrection of the deadde, for
to seduce and deceaue, the igno-
raunte and foolyshe, and for too
sowe pernicious and dyuelyshe
doctrines accordinge to his ma-
lice. But they can haue no illu-
sions

*Thco. in
Lucam. 16.*

Purgatorie. Fo. 264.

sions, that searche oute the scrip-
tures, as it behoueth. For, they
be the candell and light, which if
it shyneth and geue lighte ones,
the these is taken and manifested.
We muste then beleaue the scrip-
tures, and not care for the raising
bp againe of the dead. Althoughe
this autour be much yonger than
anye of those, that I intend to al-
leadge afterwards, yet I thought
too alleadge and bying hym first,
because that he doeth almost in al
things & specially in his commen-
taries vpon Mathew and Luke,
folowe Chrysostome, who in his
sermons that he hath made of the
Ryche and of Lazarus, doeth
speake so playnely of this matter,
that I woulde in a maner thinke
it a playne sacryleadge to leaue
his woordes vnaleaged.

These are then, the gol-
den sayinges of that golden mou-
the.

Ut vero et abunde cognoscas quod.

Ll. v. grauior

The scrip-
tures are
the true
lighte
wherby
works of
the deuill
are expied
oute.

Chri. de la-
zaro et diui
recōcine. 4

The huntinge of

Cathe. cur. **gratios** sit scripturarum ac p^{ro}
in lucam, 16 phetarum doctrina, quam si quid a
mortuis resuscitati renuncient, illud
considera, quod quisquis mortuus est,
seruus est, quæ vero scripturæ loquuntur,
loquutus est dominus. Proinde etiam si mortuus
renouiscat, etiam si angelus ex caelo
descendat, maxime omnium credendum est
scripturis. Nam angelorum herus, mortuorum pariter
ac uiuentium dominus, ipse eas condidit. &c.

That is to saye:
But that thou mayest also abundantly
and fully know that the doctrine of the
scriptures, and of the prophetes is of more
weyght and autoritie, than if they that be
rased agayne from death should shewe
any thyng, considere this with thy selfe,
that whosoever is deadde is a seruaunte,
but whatsoever the scriptures doe speake,
the Lorde hath spoken it.

Wherefore, though a dead man
shoulde rse agayne, or an angel
come

Purgatorie. fo. 265.

come down from heauen, we must
chyeselye and aboue all thynges
beleue the scriptures.

For, the
master of the Angelles, and the
Lorde bothe of the lyuyng and
of the deade, hath made them.

And if God had knowen that the **Note this**
deade, beyng rased agayne
myghte haue profited the lyuing:
he that hath done all thynges for
our profite, woulde not haue leste
thesame vndone.

And if it were so, that the deade
shoulde often tymes ryse agayne,
men woulde also despise thesame,
and sette naughte by it now a
dayes.

CHAP. C. Chrysostome
sayeth the very trueth. For, if god
had ordeined þ the dead shoulde co-
me agayn, for to speake vnto men
and for to teache & instruct them
they shoulde be no more regarded
thā the liuing. But because þ god
hath not ordeyned that they shuld
come agayne: men y do allwayes
desyre

The huntinge of

Whe al despyze that, whiche is contrarie
waies de vnto the diuine ordynaunces of
sire thigs God, wolde fayne haue them.

ybe con. Therfore, they do wel deserue too
trary to haue Sathan for theyr mayster,
the ordi. whiche shoulde deceyue the with
naunce of many illusions that wolde not be
God. obedient vnto God, nor contente
them selues with the order that he
hath appointed.

PHILALE. But yet an other
thinge maye we marke here: If
the Lorde wolde not that the dead
shoulde be raysed in bodye & soule,
for to appeare vnto men, wherein
lesse daunger of deceyte and illu-
sion had ben: is it to be thought
he will suffer their soules to wan-
der here vpon the earthe, without
Chri. de la. their bodies: Wherefore, Chrys-
toso. et diui some doeth conclude verie well
te. hom. 4. sayinge: *Ne queramus audire a mor-
tuis, quæ multo clarissime, nos docent sa-
cræ literæ.* That is to saye: let not
vs seeke to heare those thinges of
the dead, that the holy scriptures
do

Purgatory. fo. 266.

do teache vs most playnely. And many tymes doeth he repete, that the soules departed doe walke no moze vpon the earthe, and y they abyde no moze here, after y they be gone oute of their bodyes, but are soddaynly taken awaye.

Moreouer he doeth warne vs, y we geue no credit vnto the reuelations of the dead. For, we haue no nede of them. And in the same sermons he doeth dispute very learnedly, and sheweth by lyuely reasons, wherefoze God woulde not suffer noz permitte that the deade shoulde appeare vnto the lyuinge.

DYDIMVS. I woulde fayne heare the cause.

PHILALIE. Lest, sayeth he, by procelle of tyme, the dyuell shoulde haue setfoozth pernitions doctri. Why godnes (whiche woulde haue ben an wil not easye thinge for hym) and also lest haue the the word of God shoulde haue come dcade to in to contempte. For, in steade of appeare good spirites, the dyuel wold haue vnto the appeared lininge.

The hunting of

appeared for euery tryfle vnto me,
and wolde haue transfozmed hym
selfe in to soules departed, for too
bzinge euery daye newe reuelations:
or he shoulde haue made, as
thoughe he had raysed some of the
deade by false and deceatefull illusions,
or he shoulde haue turned away
some men frome the true
faythe, whiche wolde haue made
folke to beleue, that they had ben
deade, and raysed by agayne, and
so he wolde haue made them too
saye, whatsoeuer it hadde pleased
hym.

Whereby it shoulde haue come
too passe, that the holy scriptures
shoulde haue ben bitterly despyled,
and that men wolde onely haue
geuen credit too suche reuelations
as we do see by experience nowe
at thys daye: and so men coulde
not hane discerned, or knowen the
true reuelations of God, frome
the reuelations of the dyuell:

And

Purgatory. Fo. 267.

And therefore God woulde not
teache vs by the deadde, but by his
holy scriptures, and by the mini-^{Mat. 7.}
sterve of luyng men, of whome ^{Act. 20.}
also he badde vs too beware, that ^{phi. 3.}
they do not setfooth vnto vs one
thinge for an other, and deceaue
vs.

This is the meaning of Chrysos-
tome, vntoo whome Athanasius
doeth agree in all poyntes, wyth ^{Athanasius}
tinge of thesame selfe matter.

Therefore, aledging Chrysostome
I haue also aledged Athanasius:
whose woordes (sith that they do in
sence and meaninge agree wyth
Chrysostomes woordes) I will not
now bring footh for auoyding of
tediousnesse.

DYDIMVS. We nede to aledge
no more. For, ye haue in a maner
brought me home agayn from the
purgatory of saint Patric, & put
away the desyre, y I had to speake
with the deadde.

PHILALC. We reade in the
auncient

The hunting of

auncient wrytters that Iulianus the Apostate, did laye to the Chistians charge, that they repayzed vnto the graues of the dead, there for to haue reuelations by them.

The skla And therfore, he accuseth them as underous ter this maner: We heresore do ye calumnia caste your selues vpon the graues: tion of Will ye knowe the cause? I will Iulianus not tell it you, but the Prophecie agaynst y^e Esair.

Christias They slepe in the grattes (saith he) because of dreames. Consider then, that the Iewes haue had this auncient practise too slepe by the graues, there for too haue reuelations by dreames, for too deceyue men with all. It is moſte lykely, y^e your Apostels haue done y^e like, after the death of their master, and that they haue taughte you thys science, that beleued fyste, to the ende that ye myghte deceyue, and teach after them the publike and commune deceates and errours, & open oz shewe the shoppes of thys abhomi.

Purgatory. fo. 268.

abomination. These are the
wordes of Julianus, which y^e holy
father Cyrille doeth reherce in his
booke that he hath writtē against
the sayde Julianus.

*Ciril contra
Iul. li. 10.*

C I R I L A P O S T O L E. What occa-
sion hadde Julianus to laye suche
things to the Christians charge?

PHILADELPHES. Because,
forsothe, that they were wont to
watche aboute the graues of the
martyrs. Whiche thinge they did
without Idolatrye and supersti-
tion. For, they neyther worship-
ped the reliques of the martyrs nor
made any intercession vnto y^e dead
Saintes, nor yet prayed for y^e dead
but onely assembled theym selues
there, for to comforte eche other,
and for to strengthen them selues
in the fayth, and also for to bolden
eche other, for to suffer manfully
martyrdome, if it shoulde please
God to call them vnto it.

*Why the
Christians
did watch
about the
sepul-
chres of y^e
martirs.*

Nowe if Julianus did take occa-
sion to calumniate and sklaunder
the

The hunting of

the Apostels, with all the hole doctrine and religion of Chrisme, and to bringe it in to a suspicio of falsehood and deceitfulnesse, vnder the name and titell of the reuelations of the dead: should not he haue had a iust cause to make this repzoche vnto the Christians, if they hadde ben at that tyme, of suche an opinion, as the papistes be of, or yf they had gone about, to proue and confirme theyr doctrine by the visions, appearinges and reuelations of the dead: without all doubte he might iustely haue done it.

What
shall the
Turks do
I praye
you.

CALAPC. But what aunswere doeth thys godly doctoz make vnto hym: doeth he confesse and graunte that the Christians byd vse suche thinges.

PHILETHES. No such thinge woulde he graunte vnto hym, but rather he proueth, that all, that Iulianus did laye to the Christians charge, was a verie sklauder. And that ye may the better

Purgatory. Fo. 269.

better vnderstande the hole mat-
ter, ye shall heare hys woozdes:
Let sayeth he, Julianus the w and
pyone, where the holy Apostelles
haue taught vs, that we muste lye
about the sepulchres or graues,
and seeke for the visions or appea-
ringes of the deadde, that is to say,
of dreames.

*Cyrl. cōtra
Iulia, li. 10.*

But he can not do it. For, he is de-
ceyued and seduced in it. Mea the
good man did not perceyue nor vn-
derstande that he dyd in this thing
rather condemne the abhominable
supersticion of the Grekes, thā
any supersticion that he can finde
in vs. For, neyther the Jewes, nor
we after thē, folowinge the sacred
& holy lawes, be wont to enquyre
and seke for visions by dreames,
nor to take pleasur, as litel infāts
with sundrye and diuerse appea-
ringes, but contrarywise, wee doe
hate them, & teach such things: for
the lawe of God speaketh of them
in Deuteronomie after this maner:

Deu. 13.
Am. ii.

Al

The hunting of

If there aryle emonge you a P^{ro}phet or a dreamer of dreames, and geue the a signe or a wonder, and that signe or wonder that he hath sayd, come to passe and then saye: Let vs go after Strange Gods, whiche thou hast not knowen, and let vs serue them: Herke not vnto the woozdes of that P^{ro}phete or dreamer of dreames. We haue the a commaundement to withdraue our selues from dreames: but these thinges are pleasaunte and acceptable vnto them that serue dyuels and seeme vnto them both greate and woorthye to be obserued w^{it}h all diligence. We see playnely here, howe Cyrille sayeth y^e Iulianus doeth helpe the Ch^{ri}stians, & howe he denyeth y^e the Apostelles neuer serued them selues with the appearing of the deadde, and y^e it was not they^r science nor p^{ra}ctise nor of they^r disciples, neyther too seeke after visions, dreames or reuelations, but y^e thys did perteyne vnto

Who they
be y^e haue
pleasyⁿ in
vaine
dreams &
visions.

Purgatory. fol. 270.

unto y Paynymes and Idolaters,
and that they be they, y take plea-
sure in suche gades and decreates
of the dyuell: which thing he doth
conspyre besydes, by the answer
y be maketh vpon the place of Esai,
alleadged befoze by Iulianus a-
gainste the Jewes and the Chri-
stians. For, he sayeth, y whyles
the Jewes dyd serue God, accor-
dinge vnto the Lawe, they were
neuer subiecte vnto y offence and
abominacion, but onely sens they
beganne to serue false gods, which
thing doeth appeare most mani-
festly by y same self place of Esai
where he doeth caste theym in the
fetters, y they did forsake the Lorde
for to serue straunge gods.

Wherefoze Cyrille doeth conclude
on this maner: It is most certayn
that when they gaue theim selues
to serue dyuels, the they dyd slepe
in the graues, and went after drea-
mes and soutsayinge, behauinge
theym selues after the maner of

ym. iii.

for

If we will
serue the
liuing god,
& folowe
his word,
we shall
haue no
delight
nor plea-
sure in visi-
ons and
dreaumes.

The hunting of

sozcerers. By this sayinge of Cyrille, they that haue refuge vnto suche visions and reuelations, are sozcerers and seruaunts of dyuels howe so euer they doe it, whether it be by dreames, or by anye other maner of waye.

And though it were so, that they whiche bringe suche reuelations, should geue vs some tokē or signe and tell vs before of a thinge to come, and that it should so come to passe, as they had propheted and tolde, and that the signe should be most certayn: yet if they wolde go about by that meane, to make vs to beleue or to doe any manner of thinge contrary vnto the woorde of Gods of God, that is reueled vnto vs by his holy scriptures, we are expressely forbidden, to geue credit vnto them, or to folowe suche doctrine. For, it is no doubt, but that it is most diuelish as soone as it goeth about to plucke vs awaye frome y^e lawe of God, and to make vs too folow

All doctrine that teacheth any thing contrary vnto Gods word is diuelish & in no wise to be folowed.

Purgatory. fol. 271.

folowe straunge gods. But all doctrine y goeth aboute to teache vs any maner of thinge agaynst the holy scriptures of God, doeth intise vs to folowe straunge goddes: syth that it is so, who can deny, but y the appearinges, revelations, and visions that the papistes doe alcadge, are too be coupted and taken for suche? For, Theapea wherfore did they euer serue, but rings & re for too approue and alowe al kind uelations of Idolatrie and superstitiō, with of the papall maner of blasphemies, errors pistoserue and abuses. But what stronger ar: for nothing gumentes hath all the erroneous elles, but doctrine of the Pope, and of al his for to mai adherentes, to defende and mayn: taine all fayne it self, than suche bayndrea kind of sumes and reuelacions. perstitiō.

The thyng is so manifeste and playne: that no man is able too gayn sage, excepte he will speake against the manifest trueth. Syth then y haue bzought forth, so manye auctorities bothe oute of
Am. iiii. the

The hunting of

the holpe scriptures, and ouste of
the olde wyters of the aunciente
Catholicke church, whereby I
haue proued y the soules departed
doe tourne no moze agayne, and
that we muste in no wise repaire
vnto them, soz to aske counsell of
them, but onely vnto the worde
of the Lord and his sacred scrip-
tures, whereby we maye aske

we maye counsell euen of his owne mouth:
by the ho: I thynke that I haue sufficiently
ly scriptu proued all, that I promised, and
res aske haue set foozth at the beginning.
counsel. And althoughe we had no scrip-
uen of the ture at al to proue that the soules
mouth of departed, doe tourne no moze
God.

agane: yet it ought to suffice vs,
y the Lord hath so strenghtly soz-
biddē to repaire vnto the dead and
to aske counsayll of them. For, if
it be not lawefull to aske counsell
of them, noz yet to repayze vnto
them: it foloweth that they come
no moze agayne. For, if they
turne again, it is by y prouidence
and

Purgatoꝛye **Fol. 272.**

and permission of God : but God God per-
is not wonte too doe oꝛ permytte mitteth
anye thinge , withoute some iuste nothig w
cause, and except some vtility and out a iust
pꝛofyt shoulde come thercof, vnto cause.

his people . If it be not lawefull
then, to repayze vnto the deadde,
noꝛ too aske counsaylle of them:
Foꝛ whye? It is foꝛbidden of god,
it solowethe that they come no
moze agayne, noꝛ yet appere.

Foꝛ, wherefoze shuld theyꝛ appea-
ringe serue, oꝛ what pꝛofyt shuld
it bꝛinge vntoo vs, sith that God
hath foꝛbidden it : It is not to be
thought that God wyl suffer that
thinge, that he him selfe hath foꝛ-
bidden, and ꝑ he wyll bꝛeake hys
lawe and oꝛdinaunce . And if
God doeth not permytte noꝛ suf-
fer it , it lyethe not in the power
of the deuyll , noꝛ of all soꝛcerers,
enchaunters , southsaters oꝛ Be-
cromancers foꝛ to doe it . Foꝛ,
euen the same power, that is ge-
uen vnto the by the fury & righte-

Am. b. ous

The huntinge of

our iudgement of God, is alwayes
subject vntoo hys ordinaunce and
will.

Obiectiō, ALBION. We thinke that I
coule haue no stronger argumēt
agaynst you for too proue the con-
trarie, thā the places that ye haue
aleadged for to cōfirme your mat-
ter. For, syth y God doeth forbide
too aske counsayll of the deadde,
it foloweth that some folke do it,
elles he shoulde forbid it in vayne.
For, what neede is it too make a
lawe agaynst that, whiche can in
no wyse be done?

Answer PHILADELPHES. Chyso-
stome hath already answered to
that question. And I do not denye
but that the Paynymes, gentyls,
and superstitious Christiāns, haue
suche an opinion, vntoo whome
some visiōs of the dead, haue at cer-
tayn tymes appeared, & yet, it fo-
loweth not therefore that y thing
is so in dede, but rather that it is y
dyuel, y deceyueth them by suche
illusiōs,

Purgatorie Fol. 273.

illusions, though they think y thei
both heare and see the deade. And
although suche folke do in dede re-
payze vnto the dyuell, yet because
they think y they do repayze vnto
the dead, the scripture speaketh,
accozdinge to theyr opinion, & not
as the thing is in it selfe: euen as
it is wont to do, when it speaketh
of the goddes of the Heathen.

Doeth not the holy scripture calle
theyr Idolles goddes: and yet it is
not the meaninge of the scriptures
that we shoulde holde the for god-
des, but for dyuels. Notwithstan-
dinge, because that y Idolaters do
take them in steede of God, and y to
theyr foolish phācyes they be god-
des in deede, the scripture doeth
speake, accozdinge too their mea-
ninge and vayne affection: but it
doeth sufficiently shew vnto vs in
many other places, how we ought
to vnderstād those woordes: so, whē
the woorde of God doeth forbidde
vs to aske counsaill of the deade,

the ydols
of the gen-
til are cal-
led Gods.

The phra-
se of the
scriptu-
res.

it

The huntinge of

it doeth not affyrme that it can be done, but rather doeth forbide vs to do as the Idolaters, whiche in steede y they should repayre vnto the lyving God, thei get the selues vnto the deade, with whom not withstanding thei can not speake. But if it doeth chaunce y they do mete some thing, y doth appeare vnto them vnder the name of the deade, it is no doubte, but y it is the dyuell, althoughe they thinke it otherwyse.

Deu. 18.

And that it is so, as I saye, we maye easely iudge by the renoure of the wordes of the lawe. For, the Lord forbidding sorcerie, & other lyke abhominacions, doeth say expresslye, y the Canaanites & other Idolaters were wont too do it: but that he will not haue hys people to folowe them. For, they haue ben otherwise taught and instructed. As then, when they repayred vnto byrdes, vnto southsayers & vnto enchaunters, they repayred vnto y diuell,

Purgatory. Fo. 274

diuel, who dyd p^ractise those thⁱnges, by suche superstitions: so dyd they vnder the name of the deade vse all kynde of diuelishenesse, as well by the arte of Necromancye, as by many other abominations as our brother C^otrapelus, is able to declare vnto you by many histories and exam^ples of p^rophane w^ritters, whereof he hath a fresher memorie than I haue.

**Diuers
kind of di
uinations.**

C U T R A P E. I haue alre-
die touched some, in the beginning
of our disputation & talke, wherby
though they were fabulouse, we
may easely iudge, y^t such supersti-
tions did reygne emonge the Pay-
nymes: For, as paynters be wont
to setfoo^rthe their pictures after y^e
fashion, that thei see men to wear
their garmentes, and to decke the
selues: so Poetes do ymagine their
fictions, and do inuente they^r fa-
bles, vpon the thinges y^e be v^sed
emonge men: or elles vpon those
thinges y^e they haue some opinion
of

Similitude.

The huntinge of

plini. Mela. of. I remember now that Plinie,
h. i. c. 10. Mela and Solinus do make men-
Solinus. tion in their bookes, that in the co-
cap. 44. trey that they name Cyrene, ther
Thecusto be certayne peoples of Ethlopta,
of the An called Angples, whiche thought y
gles. there were none other gods, but
 onely the souls departed, by whō
 they were wōt to sweare, as other
 nations and peoples vse to sweare
 by the names of their gods.

To them dyd they repayze, soz to
 aske conusayll, and soz to haue in-
 struction in all maner of thinges.

D Y D I M V S. How could they
 do it.

E V T R A P E L V S. They wold
 go to the graues of the deade, and
 then make theyr prayer vntoo the
 soules, that they woulde vouches-
 safe to instructe thē in those thigs,
 that they were desyrous to know:
 that done, they dyd lye doune and
 slepe vppon the graue, and what-
 soeuer they dyd dreame, y woulde
 they holde soz a sure prophete,
 and

The mad-
 nes of the

Purgatory. Fo. 275.

and infallible, and woulde go a waye agayne with that, as content, as if God hym selfe had geuen them the aunswere. papists is almost as greate.

Wherefoze, syth that our neyghbour Tydimus is so desyrouse to learne newe thinges of the deade, it were best for hym to go assaye y^e maner of doinge, for too certesye hys mynde.

TYDIMVS. I am not yet such a foole.

EVTRAPE. Yet there be me so foolishhe at this presente houre, that they holde opinion, that if the bones of dead men be layed vnder the bolster or pylowe of one, that hath had some thinge stolen from hym, he shall see in hys dreame the very persone, that hath stolen awaye hys goods.

Let the papistes vse this trick and they shall not neede to go too southe-saiters.

Nowe, if suche vanities doe yet at thys presente remayne emonge the Christianses: iudge ye youre selfe, what hath ben emonge the Idolaters.

But

The huntinge of

Wheruell
abomin-
nation.

But yet there haue ben some that haue done muche worse. For, they were wont to seale men, and specially litell infants & chyldre whom they dyd slaye and sacrifice vnto their gods, seruinge theym selues with some of theyr lymes in theyr sozceries and diuinations and calling vp their soules by their enchauntements, for to haue answer of them. In steede of whiche soules, the dyuell did come, & dyd speake with them, as if it had ben the soule of hym þ was slayne, as it hath ben alreadye touched in þ autozities, þ haue be aleadged out of Chrysostome.

Wherof
this name
of Necro-
mancy is
come.

The name of Necromancye is come of þ maner of doing, whiche signifieth a diuination by the dead. For, it is a Greke worde, whiche is compounded of this worde Necros, which signifieth a dead body and Mantia, which signifieth diuination or southsayinge.

Then afterwarde this name
was

Purgatoꝛye. Fol. 276.

was not onely geuen to this kynd
of diuination, that was done by
inuocation of dyuelles vnder the
name and titell of the soules depar
ted, but also it hath ben applyed
vnto all kynds of soꝛcerye, south
saying, and diuination.

But soꝛ to come to oure purpose
agayne, we hede not to trauaylle
muche soꝛ to setfoꝛthe any other
eramples. Foꝛ, I doubte not, but
that our bzother Phylalethes is
able to fynd some in the holy scrip
ture, withoute sekinge anye far
ther.

PHILALE. At lesse we haue
there the ex ample of Saull and of *1. samu. 28.*
hys soꝛcerer, whereof it hath ben
alredy spoken afoꝛe. And therfoꝛe
it shall suffice nowe soꝛ oure pur
pose, too marke what good Saull *1. samu. 31.*
dyd get by vsing suche meane, and *1. para. 10.*
what punishment he dyd receyue
of God soꝛ it.

All these thinges, then being well
considered & weyghed, we think

An. that

The huntynge of

that I haue sufficiently proued my matter, and þ my proposition that forbiddeth to seeke after the dead, and to aske counsayl of them, doth declare manifestly enoughe þ they do not appcare, after they be ones departed. As this doeth proue the other, so doeth þ other proue this. For, if they turne no more agayn, it foloweth by good consequence that we oughte not too seeke after them, nor to aske counsayll of them: but to repayre onely vnto þ woꝛde of God, and vntoo those, in whose mouth, he had put his woꝛd for to fulfyll þ, whiche is wꝛitten.

Mal. 2.

To who knowledge, and men shall seeke
we ought the lawe at hys mouth. For, he
to resorte is the aungell of the Lorde of hoo-
for to fles. He sayeth not, þ we muste
haue in seeke the lawe of the Lorde at the
struction. hande of the deadd, but of the ly-
uynge, and at the mourhe of the
true mynysters of the Gospell,
whome he calleth Aungelles, that
is

Purgatorie. Fol. 277.

is to save, the messengers of the
Lorde of hostes.

And therefore, when the Lorde
had forbidden to repayre unto south
sayers, unto the spirites of proph-
cie, and unto the dead: least þe peo-
ple shoulde complayne, that they
knew not whome they oughte too
resorte unto, he added by and by: *Deu. 18*
I will raise them vp a prophete fro
amonge theyr brethren lyke unto
thee, and I will putte my wordes
in to his mouth, and he shal speak
unto theym, all that I shall com-
maunde hym.

And whosoener will not hearken
vnto the wordes, whiche he shall
speake in my name, I will requyre
it of hym. Syth that he hath pro-
mised thys prophete, it is mooste
certayne that he hath sent and ge-
uen hym, that is to save, oure Sa-
uour Iesu Chyste, in whom this *Act. 3. 7.*
prophecie was fulfilled, as the
Apostels do witnesse & testefye. As
he hath then geue Moyses & þe pro-
phetes vnto the people of Israell:

Pn. ii.

so

The huntinge of

so hath he geuē vnto the Christian people, our sauoure Iesu Christe the prince of the Prophetes & hys Apostels also.

Moreouer, he doeth sende vs euery daye hys ministers and seruantes for too teache vs thesame, y^e those haue taught. If we will then be instructed, bothe by the quicke & by the deade, let vs heare Iesu Christ and his ministers, by whome he speaketh vnto vs. For, hearinge their preachinge, we do hear both the quicke and the dead speake.

How we
may haue
instructi-
on by the
deade.

For, Iesus Christe hath ben dead, and is alyue, and his ministers, bi whome he speaketh vnto vs, are a lyue, and we doe heare speake in them, the prophetes and apostels, whiche be dead. Let vs therfore contente our selues with their wholesome preaching and doctrine, and with the witnesse that they beare vnto the truethe, and go seke no farther, least we be beguyled & deceiued, and fall in to the snare of the dyuell.

Purgatorie. fo. 278.

dyuell.

DYDIMVS. This then haue
I nowe learned at youre hande. Conclu-
fyre, that the soules departed, ston. i.
turne no moze agayn, noz appere
vnto the lyvinge, after that they
be ones separated frome theyr bo-
dyes.

Secondely, that it lyeth not in y
power of the dyuell noz of all the
confurers and Necromancers in
the woꝛlde, to fetch by the soules
agayne, after that they be ones be-
stowed, accoꝛdinge too the blessed
will and oꝛdenaunce of God.

Thyrdely, howe that it is not
lawfull to aske counsayl of y dead
though it were so that thei should
appeare, and why? Because that
the Loꝛde oure God hath foꝛbidde
it, appointing vnto vs the ministe-
rie of his woꝛde, so to be the only
means, wherby we shoulde be in-
structed in thinges that pertayne
to our saluation. Laste of all, I
haue learned how I maye, when

An. lli. soener

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foeuer I lyfte, talke with the dead without clymbyng vp in to heaue, or goinge doune in to hel, & without fetchinge the soules vp agayn from the places, that God hath assigned vnto them. Therfore, as I am now aduised, hauinge hearde suche gobly doctrine, I am come agayne frome the purgatorie of saint Patric.

The be-
gynnyng of
purgato-
rye of .s.
Patric is
dispat-
ched.

ALBION. Merely neyghbor
Dydimus, ye haue taken greate
payne, & haue trauayled throughe
many daungerouse places,
Therfore, I thinke it best, that we
shuld somewhat refresh our selues,
and the go soze wards with the re-
sidue.

CHORUS. As ye haue
sayde, so let it be done.

**The ende of the seconde commu-
nication of the second daye.**

To the o Lorde, with the sonne, &
the holy Ghoste, be all prayse, glo-
rie and honour, worlde with-
out ende. **A M E N.**

Purgatorie. fo. 279.

The thynde

communication of the
seconde daye, wherein all the
places of the scriptures, that the
Papistes doe alleadge for the
mayntenance of theyr pur-
gatorie, be thzoughlye
answered, made

Dialogewyse

by Iohn

Ueron.

(:):

Interloquuntours.

Dydimus. Philate-
thes.

Albion. Entrape-
lus.

The huntinge of

This dialogue may wel be called the buryinge of purgatorie. For, here it shall be brought vnto the Apocalipse wher it shal with this main teiners & vpholders be buried in the lake & runneth with fire and brimstone.



we be wearye, or when we haue some earnest and weyghty matter too discusse, we maye syt downe goodly in the shadowe.

ALBION. I am glad that my gardyne pleaseth you so well.

DYDIMVS. I meruaill whon it coulde not please, harynge so many swete herbes, and pleasaunt floures growinge on euery syde. If there were but this vyne onely whiche shadoweth all youre allees so pleasauntlye, it wold allure any man. But, brother Albion, haue ye any thing left in store, for the defence or rather for the vnder setting of your purgatorie. For me think y it is alrede shodly shaken: ii. of y principall postes as ye see, are beate down to the ground.

For,

Purgatorie. fo. 280.

For first and soze most, the helpe **The one**
that ye thoughte too haue, by the **was done**
olde doctours of the aunclent Ca **in the first**
tholicke churche is cleane taken a **comunica**
waie from you. **Secondlye**, the **tion**
appearing of the soules departed, **& thother**
by any maner of meanes, is pro **in the se**
ued to be a mere illusion of the de **conde.**
uill. And thys was one of the
chiese pylours, that did beare by
the holle buildinge of purgatorie.
Nowe then, excepte ye heape be
tymes, all wyl be losse, Noble
purgatorie, that hath bene so gain
ful vnto your Hauen generation
shall be layed in the duste.

ALBION, Holde ye youre uall yther
peace, I trust to vnder set it so, y al haue so
y world shal not be able to plucke many, soz
it downe. For I haue yet a thou, wher soc
sand places of the scriptures that uer menio
doe make with it. **is made of**

EVTRAPELVS. I think ye fire they
maye well take nyne hundzethe make it
nynetye and ten awayne. **to serue**

ALBION. Do ye sai so brother for theyz
An. v. Cutra, purga
toye.

The huntinge of

Entrapelus: And I am affraid, that I shal not haue time yndough for to alleadge them all, I haue so manye.

ETHELRED Feare ye not. For it is yet scarcely two of the clocke **ALBION**. I am the better appayed. And because that I will lose no time. I will beginne the streight wayes, bringing forth fyrste (that so I maye kepe a bet-

The or- ter order in my talke and comuni-
der y shal ration) the places of the olde Le-
be kept in stamete, and afterwarde the
this com- manifold places that we haue in
municati- the now. **ETHELRED**.

on & talk. But take hede y ye go not astray.
For if ye do, here be some, y will
bring you into y right way again.

AL. I am in no doubt of it. And
therefore, am I the gladder to set
forth the things, y I learned
2. Mac. 12. latelye of my gentylmen. First &
Obiectio. foremost we rede these playn and
mauifest wordes and sayings, in
the bookes of the Machabees: so

Judas

Purgatorie. Fo. 281.

Judas gathered of euerye one, a certayne; in so much y he bzought together. ii. thousande dragmas of syluer, whiche he sent vnto Ierusalem, y there might be a sacrifice offered for the synnes of them y were dead. In the which place he did wel and right: For, he had some consideration and pondering of the lyfe that is after this tyme. For if he had not thought, y they which wer slain did yet liue, it had be superfluous, and vaine, to make any bold of sacrifice, for the y wer dead. But for so much as he saw, y they whiche dye in the fauour & beleife of god, are in good rest and If thei be foy, he thought it to be good & ho. in good nozable for a recōciling to do y sam rest & foy, for those, which wer slain, y their what ne. office might be forgenē. Is it possible they to syble too synde anye terre more haue any playne than thys is? Why shuld sacrifice Judas Machebeus haue sente to be offered, suche a summe of moneye, if hee red for the hadde not bene mooste certayne
and

The huntinge of

& sure, that þe oblations & prayers
of þe lyuynge, were profitable vnto
the dead: This is also the conclu-
sion that is made in the very ende
of the chapter.

So is it þe Therfoze, it is a holy & a whol-
latine Bi some thinge, to praye for the dead
ble after that they maye be deliuered from
the oldcoz theyr synnes. Who is so impudēt
rupted or shameles, þe will saye any thing
trāslation agaynst this: I woulde not do it,
for all the golde in the worlde.

PHILALE. But I intende to
do it for lesse, if God will geue me
leauē. Holweitt, I do asseme
it moze than all the rycheſſe, that
be this daye vppon the earthe, too
wynne you agayn vnto Chriſt, &
vnto his trueth: which thinge if I
can bring to paſſe, then will I ſay
with the holy Symeon, Lord, now
lette thy ſeruaunte departe in
peace. &c.

Luc. 2.

CHAP. God of his
goodneſſe vouchsafe to proſpere
your godly entrepryſe, and ſo too
open

Purgatoꝝ. fo. 282.

open our brother Albions hearte
with hys holy spirite, that he may
haue grace to receyue, that whol-
some doctrine, that ye intende too
minister and setfooꝝth vntoo hym
at this tyme.

DYDIMVS. I beseeche almighty
God, that we all maye haue
grace to do it, I mean, to embrace
the trueth, and to forsake all er-
roure.

PHILALETHES. We haue
opened here a goodly felde of dis-
putation, which will bring fooꝝth
many questions: too be proponed &
setfooꝝth, and whiche we will dis-
cusse one after an other, and shew
at length howe muche thys place
will serue you, for the approuinge
of your purgatoꝝe, and mayten-
naunce of the same. First, I aske
you, in what reputation ye haue
this booke of *h Machabees*: & whe-
ther ye holde it for Canonicall, or
for Apocriphe?

ALBION. I can holde it for
none

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none other thā it is, that is to say,
It shalbe for moſte holpe, Canonically and
 afterwar approued of the catholick church.
 des decla- For is it not contayned in y bible?
 red what PHILALE. I do not denye,
 canonical but that it is put amonge y booke
 and Apo- of the Greeke and latyne Bible:
 cripe but it foloweth not therfore that
 dogeth it is canonically, and of ſuche au-
 meane, thority, as the other, that we haue
 receaued of the Hebrews, whiche
 haue ben admitted and allowed at
 all times, by the hole Catholicke
 church wythoute, any contradic-
 tion or gaine ſayinge.

Thoſe be ALBION. I do not marueyl
 the ſclaue, that ye wyll not receiue the au-
 thorous authority of the auncientee doctours,
 les y the ſyth y ye are ſo farre paſſe ſhame,
 papifts be y ye dare condemne and reſuſe y
 wonte to very booke of y holy ſcripture. I
 bring ypo knowe nowe by experyence, y ye
 the true muſte haue a Byble made after
 Chriſtians your own phancy. For ye are like
 vnto y aunciente heretikes, whiche
 wold allowe onely thoſe places of
 the

Purgatory. fo. 283.

the scriptures, that did seeme to
geue coloure vnto theyr heresyes,
and did refuse all the the other, as
vnworthye of the holye spyrit of
God. Is not this to great an arro-
gancye, and presumption, to go a
boute too make the spirit of God
and his sacred worde, subiect vnto
your foolyshe phancye and bayne
iudgemente: ye maye nowe per-
ceyue, neyghboure **Dydimus**, y
they feele them selues soze pressed
syth y they refuse the iudge, vnto
whome they be alwayes wont to
appell, and y in stede to be iudged
by him, they wil take vpon the to
iudge him. **PHI.** Softe brother

Albion I besech you, ye haue not
yet won y victorie. Do not think
that we are become Popes, sens
we wēt to dinking, and y we wyl
as y fleshely Idole, take vpon vs,
to be iudges ouer the spirit of god
& his holye scriptures. We leaue
y office vnto antichrist, vnto wbo
it doth only pertain and belonge.

We

**The antt
christ of
Rome
doth take
vpon him
too be
iudge o-
uer y spi-
rit of God
and his
holy scrip-
tures.**

181. The hunting of

We vse not to disallowe one onely syllabe of the holy scripturs: but if we do discerne, and make a difference betwixt the Canonically booke, & y Apocriphes, ye ought not to blame vs therfore, except ye wil by the same reason blame all the auncient doctours, and specially saint Hierome, & likewise youre decrees and Canons. For, they do separate and seuer the Canonical from the Apocriphes, and do place the booke of the Machabees and namely the seconde, among y Apocriphes.

ALBION. I do well confesse that among the Jewes, it was not haue our receyued for Canonically in theyr synagoge: but it was not there: rowed of so: refused of the church. **Wher.** **Cecilius.** so: I do conclude that they, which denye it to be Canonically, are not the children of the church, but the bastards of the synagoge.

PHILALE. This, at lest haue ye learned of your faithful guides.
This

Purgatory. fo. 284

This is one of theyr thunder bol-
tes. If it be so as ye saye: why did
not then Hierome enrolle theym
emonge the Canonycall bookes,
in that prologe, wher he reherseth
them al by order? Thynke ye that
he wolde haue lefte them behynde
rather than the other?

The iud-
gement of
S. Jerom
touching
the booke
of the Ma-
cabees.

And in the Prologe, whiche is
called Galeatus, that he hath writ-
ten before the bookes of y kynges;
doeth not he make expresse men-
tion of these bookes emonge the
Apocryphes, and specially of the se-
conde, oute of the whiche the place
is taken, that ye haue aleadged?
For, he sayeth y he hath found the
first wrytten in the Hebrewe, but
not the seconde, whiche was only
wrytten in the Greke: which thing
as he sayeth, maye be proued by y
phrase and maner of speakinge, y
is vsed in it. Wherunto it doeth
agree, that wryttinge agaynst the
Pelagians, he doeth name Iose-
phus to be the autour of y by storie

Do.

of

The hunting of

Iero. contra of the Machabees, meaninge that
pelagianos, it was witten by hym. If then by
Iosephus saint Hieromes saying, this hys
 autoz of y^e rie was witten by Iosephus, we
 boke of y^e ought not to esteem it to be of much
Macha more autozitye, than the other boo
bees. kes of Ioseph^{us}, which we do read,
 & receyue as hystories, most vtile &
 profitable: but yet we attribute
 vnto them no suche autozitie, as
 vnto those hystories or bookes, y^e
 we know certaynly to be of y^e body
 of the holy scripture.

Therefore, saint Hierome say
 eth besydes in hys prologe, that he
 hath witten befoze the booke of y^e
 prouerbes of Salomon, that the
 churche doeth reade these bookes,
 but yet that it doeth not receyue
 thm amonge the Canonical scrip
 tures. For thys cause the Concile

The con of Laodicea, doeth not reberce the
 fil of Lao in the recital that it maketh of the
 dicia.

Canonical bookes of the scripture.
 Wherein it is manifestely
 declared what opinion the aunc
 cent

Purgatory. Fo. 285.

cyent church had of those bookes
that we speake of now:

ALBION. Wherefore, hathe
then satnet Augustyne wrytten, y
the church holdeth them for Ca-
nonicall:

*Aug. de ci-
ui. dei. li. 18
ca. 36. et de
doctrina
christi. li. 3
cap. 8.*

PHILAE. Marke well
what he hath wrytten in the same
self place that ye haue alleadged,
speakinge of the number of yeres,
that haue ben sens the turnynge
agayne of the chyldren of Israell
from Babylone, vntyll y coming
of oure sauour Iesu Chyste. Be
not these hys woordes: *Quorum suppu-
tatio temporum, non in scripturis sanctis
quæ canonice appellantur, sed in aliis in-
uenitur in quibus sunt et Machabæorum
libri.* That is to saye: The recke-
ninge of which tymes, is not solid
in the holy scriptures, that be cal-
led Canoncall, but in the other, e-
mong the which the bookes of the
Machabees be: Do ye not se plailly
y he doth separate these bokes fro
the body of y Canonical scripture:

Do. ii.

AL.

The hunting of

innocent in
Epi. ad exu
perium epis
cop. Tolo.

ALBJO. Why do ye cut
of any thinge? why adde ye not y,
whiche foloweth? *Quos non iudei,*
sed ecclesia pro canonicis habet: which
not the Jewes, but the church doth
holde for Canonically: whereby, he
doeth manifestly declare, that he
doeth holde the determination of
the church, y was made bypon y
matter, in the cōfiseyl of Carthage
where he hym selfe was presente.
Innocentius the fyrste, doeth teste
fye the very same.

PHILETHES. Doeth not
saint Augustyn by and by shewe
the cause why? whiche thinge ser-
ueth well for my purpose.

Why the
bookes of y
macabees
were also
wed in the
church.

Partirs a
fozechist
3. Mach. 7.

ALBJO. He sayeth, that
it is because of the belemente and
marueylous passions of certayne
Partyys, which dyd fight vnto the
very deathe for the lawe of God,
asore the comynge of our sauoure
Jesu Chryste in the fleshe, & which
haue suffered greuous and horri-
ble tormentes: He vnderstandeth
by

Purgatory. fol. 286.

by those martyrs the. vii. brethren
with their mother, whiche hadde
lyffer to dye a moſte cruell death,
than to obey Antiochus commaū-
dement, & breake the lawe of God.

PHILLETES. I graūt
you all that. But any man maye
easely perceyue and vnderstand by
ſainct Auguſtyns wordes, that
the church had not them in ſuche re-
putation, as thoſe bookes, y haue
ben alwayes allowed in the prophe-
ticall and Apoſtollicall church, and
that it dyd not rekeene them ſuffy-
ciente, ſoꝛ to approue, conſyꝑme, ſoꝛ to con-
founde any doctrine, that ſhould
be taken ſoꝛ an article of our
faythe: ſoꝛ to confounde herety-
kes: but onely as we take now
dayes, the Eccleſiaſticall hystories,
and the legends of martyrs (not
a rabblement of lying Legendes,
made by a ſorte of doctoryng fryers
and monkes, as be the types of the
fathers, and the Legende auree,
whiche haue ben moꝛe woꝛthy to
be numbered emonge the bayne

The boo-
kes of the
Machabe
es are not
sufficent
to con-
fyꝑme oꝛ
grounde
any doc-
trine.

Legends
of ſaintes
diſtinc. 15.
cano. ſancta

The hunting of

hystories of Charlemayne and of
Artur: of Pandeuille, and Fyera-
bras, and amonge the true narra-
tions or tales of Luciane, than e-
monge Ecclesiasticall hystories)
but they haue ben, I saye, taken e-
monge learned men, as haue ben
the bookes of Iosephus, Eusebins
Sozomenus, Theodoricus, So-
crates, and other lyke, which haue
written the lyues of the martyrs,
so; to kepe a memoriall of them in
the church, as in a Chronicle,
so; to edifye and comforte the con-
gregation by good examples: but
it followeth not therfore, that they
be sufficient, so; to set forth anye
new doctrine, wherof we haue no
sure foundation & grounde in the
Canonicall scriptures.

ALBION. This is alwayes
your fashion, ye make suche glo-
ses vpon our reasons, and argumē-
tes as it pleaseth you.

WILLIAM. And that it is
so, as I saye, I will proue it, by
none

none other witnesse, than by hym,
that ye haue bzought agaynst me,
that is to saye, saint Augustyne,
who hath wzitten of it in an other
place, after this maner, sayinge:

Scripturam Machabzorum non
habent Iudei sicut legem, Prophe-
tas, et psalmos, quibus testimoniū
perhibet dominus, tanquam testi-
bus suis dicens: oportet impleri om-
nia, quę scripta sunt in lege, pro-
phetis, et psalmis de me. Sed re-
cepta est ab ecclesia non inutiliter,
si sobrie legatur vel audiat. luc 24.

That is to saye: The Jewes doe
not take the scripture of the Ma-
chabees, as the lawe, the Prophe-
tes, and the Psalmes, vnto whom
the Lord beareth witnesse, as vnto
his witnesses, sayinge: It behoueth
that all thinges be fulfilled, y^e be
wzitten of me, in the lawe, in the
prophetes, and in the psalmes:
But it was receyued of the church
not vnprofitably, if it be soberlye
readde or hearde.

Do. iiii.

Marke

The hunting of

*Cypri. in ex
positione
Symboli.*

*The Ca-
nons of the
Apostels.*

Marke ye well this worde, soberly. Doeth not he plainly declare by these wordes, howe basse the autority of these booke is, in comparison of the other, whiche our saviour Iesus christ doth take for his witnesses? The very like may be gathered of an olde auncyente booke, whiche contayninge the exposition of þe Symbol or Crede is adscribed vnto Cyprian. Who so euer was the autoure of it, he was not vnlearned, nor of yesterdaye. He sheweth playnely that this booke was of no autority at all in the auncyente Catholicke church. Wherefore it is a maddenesse almoste, to strue anye longer aboute it, if it were not that our aduersaries, doe make the poore ignorant to beleue, that it is holye scripture, and that we doe vntoerly denye þe playne and manifeste worde of God. The bookes, which are called the Canons of the Apostels, haue

Purgatozre Fol. 288.

haue bene receaued, alowed, and
approued after the same fashon.
Wherefoze, we mighte saye the
like of them, that we haue sayde
of the bookes of the Machabees.

For, they were also receaued and
alowed by greatlearned men, and
by Conciles. Pope Senerinus,

Leo, and the syrte conceyll did
alowe them. Damascenus doeth
attribute vnto them, the same au-
tozity and reckneth them emong
the Canonically scriptures. Again

other did hold the for Apocriphe
as it appeareth plainlye by their
owne decrees. And nowe at this
presente, all men do holde them

for sicke. For, who in all the
holle worlde durste attribute the
same autozity vnto them, that
is attributed and genen vnto the
bookes and Epistels of the Apo-
stels:

EVTRAPELVS. I doe not
doubt, but y the bookes of the Ma-
chabeus should haue had as little

Do. 8.

autozity

distinc. 16.

can. sexages

ginta et can.

ones. pa.

rag. propte.

damas. de fi

de. orthod.

li. 4. cap. 18

837 The huntinge of

autozitye, emonge your faithfull guides as those other bookes if it had not bene for thys place, that seeme vnto the so fyt for to proue and mayntayne theyr purgatoz byth all, or if they had ben as rigorouse and extreme against the men of the churche, as those Canons of the Apostles are, whiche the pzeestes do nowe vtterlye despyse. For, if they shuld be compelled to obserue and kepe them, they shoulde fynde them selues in a pecke of trouble.

PHI. And yet the thinge that doth nowe displease the pzeestes most of al, was the cause that thei loer of such autozity, & reputatiõ emong þe aunciente wyters: & yet they dyd not bynde them selues vnto the, as vnto þe holy scriptures, but þe thei might refuse the, as they did many & often times, whẽ so euer they founde any thinge in the, þe did differ from þe doctrine of the Apostles, We may do the like
of the

Purgatorie Fol. 289.

of the bookes of the Machabees. The vse
we may take example out of the, of bokes
for to exhort men vnto patience, of the Ma
constancye & martyrdome setting chabees.
foorth before the the constant &
steadfast faith of y good mother, w 2. Macb. 7.
by her seven sonnes whiche wente so
manfully to theyr death, for too
maintaine y lawe of god: whiche
not withstanding had not so good
an occasion to doe it, as we haue.
For we haue more sure testimoni
es & witnessers of y resurrection &
more plain examples, as well in
our saviour Jesu Christ as in his
Apostles, and disciples, than they
had. This is the thinge y Saynte
Augustin meaneth and the sobrie
tye that we wil haue vs to kepe in
the readinge of them. Gregorie
hath vsed them the same maner,
declaringe manifestlye, that the
churche did not holde those bookes
for Canonically. For, hauinge
set forth the some example oute of
them, he sayeth these wordes:

we

dist. 16. can
Canones, pa
ra. atque.

The huntinge of

We do nothinge oute of order, yf
we do bzing examplis out of those
bookes, which though they be not
Canonicall, yet they serue for the
edifyinge of the church, but it
soloweth not therfore, y touching
the doctrine of sayth and of religio
they be equall with the other. And
therfore, the glose it selfe, that is
made vpon y decree, doeth reherce
them among the Apocriphe.

*Greg. in li.
Iob. ca. 29.
Mora. li. 28
capi. 17.*

A L B I D R. I wolde sayne,
syth y ye put so greates difference
betwixt these bookes, y ye shoulde
declare and opene vntoo me moze
playnely what ye meane by y Ca-
nonicall, and what ye meane by y
Apocriphe.

P H I L A C. All the bookes
of the newe Testament that wee
haue, be called Canonicall, & lyke-
wise all those of the olde Testa-
ment, that be contained in the He-
brewe Byble, which we haue re-
ceyued of the holy pprophe-
tes, and of the true seruantes of God, the
autours

**Canoni-
cal boke
and whye
they are
so called.**

Purgatory. Fo. 290.

antours of whiche bookes, are certayne and sure.

ALBION. And whye are they called Canonically:

PHILALE. We shall vnderstande, y^t this Greke worde Canon, is as muche to saye in oure Englyshe, as a rule: We do therefore call these bookes Canonically because that they be of an infallible truthe, and as a certayne rule geuen vnto vs of God, for to examine and trie al other bookes and doctrines, and for to proue the scriptures, whether they be of God or not, and also for to order and rule our lyues according vnto it.

ALBION. And what doe ye vnderstande by the Apocryphes: Apocryphes.

PHILALE. Thys worde Apocryphe, doeth signifie a thinge, y^t is hydden, secret or darke, whiche hath no certayn antour, or which Antethis is as muche is not autentike.

And because y^t the bookes, vnto to say, as whiche this titell & name is geue, of antozis are tye.

The huntinge of

How far
foorth
Apocri-
phes are
to be al-
lowed.

are of this sorte, they are not to be allowed, but as farrefoorth as the doctrine that is conteyned in the, is confozmable and agreynge vnto the Canonically scriptures, whereby they must be ruled, tryed and examyned, hauynge no more autoritie, than they doe receyue of the forenamed bookes, whiche as I sayde, are called Canonically. For, whereas wee maye take a sure foundation vppon any place, that is taken oute of the Canonically scriptures: we can not do the same in the Apocryphes, excepte they haue alreadye a grounde, and a foundation in the other.

They be not then called by that name, because that it is not lawefull to haue them in libraries, and so to reade theym with iudgement, and so to gette some profite and edifyinge oute of them. For, that was neuer forbidden: but this name is geuen vnto theym, because that

Purgatory. Fo. 291.

that they be not of autozitie, for to be take for sure and infallible doctrine in the church of God, and because that they were not reade and expounded openly, nor wyth suche autozitie, as those were, that be certaynely holden for the pure and sincere woorde of God: whiche we are bounde too beleue, and too submitte oure iudgement vntoo, and not too goe aboute, for too be iudges ouer them, or to trye and eramyne theym by other bookes, that ought to be subiect vnto them.

ALBION. And wherefore, haue some bookes thys autozytpe more than the other?

PHILADELPHES. Because that we are sure and certayn that they bee the pure woorde of God, whiche thyng we can not saye of the other, but rather the contrarie.

ALBION. By what meane is y knowe?

The huntinge of

knowe? Is it not because that the church hath approued them, and not the other?

Powe, if the autoritie of those bookes, whiche ye call Canonical doeth depende of the autoritie of the church: if the church shoulde receyue and also the Apocryphes

Whether for Canonical, and make them of
of an autoritie equall autoritie, why shoulde they
of an Canonical, not be taken for Canonical scrip-
nical scriptures, as well as the other?

PHILALE. Welyke ye thinke
that the church is wont to legitim-
ate bookes, as the Pope dothe
ment of an legitimate bastardes.

The whorish church of Rome,
paradventure woulde take vpon
her too doe suche a thinge, but it is

The legi not the proprietye of an true spouse
timatig of our saviour Jesu Christe to do
bookes by so. And although she wolde of her
the who. owne autoritie do it, yet she could
rish church, not do it, nor be in that pointe the
che of true church of Christe. It should
Rome. go with those bookes, as with the
bastar

Purgatorie. Fol. 292.

Bastardes that be legitimated by
Pops, whiche though they be ne-
uer so muche legitimated, yet can
they not therfoꝝ be boꝝn in lawfull
matrimonye, but remayne still ba-
stardes, and the chyldren of forni-
cation.

Can the chyld beget his father
oꝝ his mother? Howe coulde the
churche geue autozitie vnto the
woorde of God, sythe that she her
self, doeth receyue all the autozitie. The auto
that she hath of Gods worde, and rite of
of the holy scriptures, wherby also churche.
She hath ben begotten? Of whome
doeth the Sunne receyue his light
doeth it receyue it of the men, that I simply
it doeth illuminate and hyne vpon tude oꝝ co
pon. parison.

OBJECTION. No. But contra-
ritype, men do receyue their light
of the Sunne.

PHILALE. Is it bright and
shyning, because that we do iudge
and confesse it to be so.

ANSWER. No. But because
wp. that

The huntinge of

that it is suche, and that men see
it, and haue the experyence of it,
they are compelled to acknowledge
and confesse that it is suche.

PHILIPPE. Yet notwithstanding,
ye wyll haue the sunne to
be bryghte and clere, because
that men do holde it for suche.

ALBION. We do me wronge
to lay that thing to my charge, y^e I
never spake but rather y^e contrary.

PHILIPPE. We haue spoken it by other
words, though ye perceiued it not,
For when ye saye that the holys
scripture & word of god doth take
his authority of the church, it is as
much, as if ye shoulde say, y^e men
do illuminate the sunne, or geue
lyght vnto it. For as Dauid doth
testifie, y^e word of god is pure and
cleare: it is y^e light y^e doth illumine.

The authority of the nate y^e eyes, and y^e geueth lympe
scripture vnto y^e little ones. It is then sure,
and word certain and true not because y^e the
of God church doth iudge it to be suche.

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but rather because it is suche, the
churche iudge the so of it, yea, it
can iudge of it none other wyse:
no moze than the whole eyes can
iudge of the sunne, & of h^e bright-
nesse of it, which the blind can not
receaue noz alwaye wyth all, and
theresoze, he can not iudge of it
no moze than the vnfaithful & re-
probate can iudge of the woꝛde of
God and alove it. We maye then The vn-
derstande by this, y^e the very faithfull
tye, certaynty and truthe of gods reprobate
woꝛde doeth not depende of anye can not
humayn oppynion, oz of the iudge, iudge of
mente of men, but of the holye the woꝛd
spyrte of God, and of his owne of God,
proper vertue, strength and effi-
cacye, wherbye it doeth veresye
it selfe and constreyneth y^e faith-
full heart to alove and receaue it:
as the lyghte of the Sunne doeth
compell the eyes to confesse it to
be suche, as it is. For the shepe
of our saviour Jesu Chyrste doe
heare and know the voyce of their
Pp. ii. the spe

The huntinge of

1

Thepehearde, and not the voyce of
a straunger. And all that the pro-
phetes haue prophecied of, and
taught, and likewise the Apostels,

The scrip- hath be verifed and autozised by
tures and the vertue of hym, that spake in
word of them, so that all the wholc worlde
god hathe couelde not withstande their doc-
ben bereft trine. But we can not saye so of y
ed & auto bookes of the Machabees, and spe-
rized by y cially of the seconde.

vertue of **ALBION.** Wherefore, I pray
the holy you:

ghostly on **PHILALE.** Fyfte and fore,
ly antour most, sith that it is not founde in
of them. the Hebrewe, and that the phrase

The se- of it doeth playnely declare, that
cond boke it was fyfte made and wztten in
of the Ma Greke, and that it was not transla-
chabees. ted out of the Hebrewe tunge in to
the Greke: we maye easelye iudge.

In what by that, as by a most playne & ma-
tonge the nifeste token, that it was not wzt
prophets ten by any of the prophetes, oz by
haue wzt any man that was wothe too be
ten. taken for suche. For, the Prophe-
tes

Purgatorie. To. 294.

tes dydde all wrytte in their owne
tunge, that is to saye, in the He-
bze w, or in the Chaldee tung, sens
the tyme of the captiuitie of Baby-
lone. Moreover, it is easie too
know that this booke was wryttē
and made longe sens the turninge
agayne of the chyldren of Israell,
from Babylone, where they were
deteyned captiues a longe season,
and also longe after the tyme of
Esdras, Nehemias, Aggeus, Za-
charie and Malachie: sens whiche
tyme we do not reade that the peo-
ple of God hath had any prophete
that did wryte any maner of thing
or that they had any other bookes
that had a certayn auctour, & au-
tenthike. ¶ Herefoze, it is no mer-
ueyle, if it be holdē for Apocriphe.
And although we had none other
reason nor argument, for to shew
and proue of how basse autoritie,
and reputation, that booke is, yet
berely, that same ought to suffice
us, that we fynde wrytten in thre

The last
prophets

The se-
cond booke
of the Pa-
chabees.
doeth re-
proue it
selfe.

pp. iiii.

seue

The huntinge of seuerall chapters of it.

ALBION. What fynde ye
there, that ye can take hold vpon.

PHIL A. Reade ye the second
chapter, and there shall ye fynde
The se- cond boke these words: As touchinge Jason
of the Ma of Cyren, we haue vnder taken,
chabeesis compendiouslye to bzing in te one
an abzead booke the thinges that were com-
gement of prebended of hym in syue. Doe
fueboke ye not see that thys booke, is but
y one Ja- an abzeadgemente of syue boke,
son of Cy that were wyrtten, and set out by
ren dyd one Jason of Cyren, whych whe-
wypte. ther he was a Jewe or a heathen
we can not certaynelye tell.

Kazys
New him
Selfe.

Agayne in the. xiiii. chapter,
the autoure of thys booke doethe
praple one called Kazys an al-
derman of Jerusalem, who had
lyetter to slaye hym selfe (as he
dyd in deede) than to come in too
the handes of hys ennemyes, by
whome hee shoulde haue bene
cruellye put too deathe, for the
true religyon sake. Who wolde
saie

saye y^e Karys dyd that, by a good
 spyrte: And yet he is prayed ther.
 I ynallye, these wordes doeth
 he vse in the conclusyon of the
 booke: If I haue done well and
 accordeinge vnto the argumente,
 I haue, that I desyre, but if I
 haue done slenderlye, thys is all
 that I coule. If he was sure by
 the spyrte of god, that all that he
 dyd wyte, did pcedde and come
 of hym, as the Prophetes and The ex-
 Apostles were: Wherefore, shuld he the
 hee excuse hym selfe, eyther of autour of
 the phrase, or of the manner of the second
 wytyngge, or of the sayntes, that boke of y^e
 coule be commytted in the maⁿ Machabe
 kynge of the booke? es doeth
 If he had bene alwayes inspi^{red} make.
 red with the same spirit, that the
 prophets and Apostles dyd speake The auto
 by: why did he not speake bolde rity of the
 lye and assuredly, and with gods prophets
 autozpye, as they dyd, whiche and Apo
 withoute anye excuse dyd saye. stels, Iou
 The Lorde God hath sayed it.

The huntinge of

Gala. 1.

Marke ye
wel this.

The mouth of the Lord hath spoken it. **W**yth what authority doeth saint Paul speake? He doth affirme y^e the gospell, whiche he hath preached is so sure, that if an Angel from heauen, should bringe any other gospell, it ought not to be receaued, but to be counted accursed. Learne then brother Albion, too knowe and discerne the bookes of the holys scripture from the other, and do not thinke that euer the true church dyd holde thys seconde booke of the Machabees for Canonically. In dede the church dyd receaue it as a booke, that was not altogether to be caste awaye, but whiche mighte serue for the declaracion of the scriptures, because of the histories, that be contayned in it, whiche geue some vnderstandinge of the antiquitye, as the bookes of Iosephus doe. How be it, whosoener shal looke narrowly vpon it, he wyll easely perceaue

Purgatorie. fo. 296.

cease, that the fyrste and the seconde booke be not all of one autoure, not onely by the diuersity of the phrase, but also by thys, that some histories, and thynges, are repeted in thys seconde booke whiche were alreadye entreated of in the fyrst, and that much better, than they are in this.

ALBION. We maye saye, what ye lyst: But me thynke y the autozitye of suche an auncient autour is not to be despyled, and that he hath not wyrtten contrary to the doctrine, that was in the churche of his tyme.

PHIL ALBETHES. I doe not despyse his autozitye neyther, nor the autozitye of a lesse than he is: But I do him no wronge, if I geue him not, suche autozitye, as ought onely and solelye to be geuen vnto the pzophetes and Apostels: or if I haue him in suche reputation as the auncient Catholycke church had him. If one on-
Pp. 6. ly place

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ly place coulde be found in any Canonikall booke of the olde & newe Testament, lyke vnto this that ye haue brought out of that booke: the it might haue some appareance and colour, by the light that the other shoulde geue vnto it.

**The testi
mony of
witness
of God.**

**The wit-
nesse of
men.**

**Howe the
cond booke
of the Pa-
chabers
did grow
in to such
autozitie
reputatiō**

But syth that it is alone, bys wit-
nesse, is not sufficient as it shoulde
be of the other, though there were
but one. For, God is as muche to
be belened with one witness, as
with a thousande, where as a hun-
dredth thousande witnesses of men
without the witness of God, ought
to haue no place in the true reli-
gion.

DYDIMVS. Howe did the thes
booke grow in to such reputatiō?
PHILALE. Sens this super-
stition of praying for the dead be-
gan to crepe in to the churche, thes
booke also did begyn to get autozi-
tie, every day moze & moze, so that
at length it was read along in the
church of Antichrist, afoze any of the
Cano-

Purgatorie. Fo. 297.

Canonicall bookes, that do cōteyn
a most sure & infallible doctrine.

But it is no merueyll. For, they
reade other dayely, that be of lesse
authoritie, and altogether vnwys-
thye to be read in that place.

A L B I D P. It pleaseth you
to saye so.

PHILALE. I wold not say it,
if it were not true. But besydes y^e A difference
whiche hath ben sayde alredy, of y^e betwixt y^e
Canonicall bookes, & of the Apo- canonical
crypphes, ye must vnderstande that bokes Ec
the aūcient wryters haue some ty- clesiasti-
me put a difference betwixt y^e Ca- cal & Apo
nonicall bookes, the Apocrypphes, crypphes.
and the Ecclesiasticall, as it doeth
appeare by thesame autoure, that
did expounde the Crede or Sym-
bole, whome some doe thinke too
haue ben saincte Cypriane, as it
had ben alredy said, and some Ruf-
syne. But whether of the twoo it
was, they are bothe verye aū-
cyente, nowe this is the distinctiō
that he maketh of these bookes:

we

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We must know (sayeth he) y there
be besydes the Canonically bookes
other scripturs, which are not cal-
led of the aunient wryters, & of

The boke oure pcedecessours, Canonically,
of wisedō but Ecclesiasticall, as are the wyse
The boke sedome of Salomon, and y other
of Jesu y wysedome, which is called y wys-
sonne of dome of Jesu the sonne of Syrach
Syrach. whiche booke emonge the Laty-
The boke nes, is called by this generall tit-
of Tobie. tell, Ecclesiasticall, by the whiche
The boke worde the autour of the booke is
of Judith not signified, but the qualite of
and the. if the scripture.

bookes of y. The booke of Tobie is of that
Machabe sorte, the booke of Judith, and the
rs are cal bookes of the Machabees: whyche
led ecclesi bookes, they wold haue to be read
astical, & in the churche, but they wolde not
why they haue them therfoze to be setfozth,
be so cal, soz too confirme the autozitye of
led.

They did call the other scriptu-
res Apocryphes, which they wold
not haue to be read in the churche.

Purgatory. fo. 298.

We see here playnely, þ they haue attributed moze autoritie to þ Canoncalle bookes, than to the Ecclesiasticall, and moze to the Ecclesiasticall, than to the Apocriphe: but they haue not therfore esteemed the Ecclesiasticall to be of suche autoritie as the Canoncalle be.

They were not, I saie, called Ecclesiasticall therfore, but because they were had in suche reputation þ they might be read oꝝ song in the church, as farrefooꝝth as they did serue foꝝ the edifyinge of the congregation.

D Y D M V S. By thys reckening our brother Albion, hath losse the The se-
beste weapon that he had. cond booke

ALBION. If they will after of the Ma-
thys soꝝte make bookes, eyther Canoncalle oꝝ Apocriphe, at they; þ strongest
owne pleasur, it is but a foolye to hold þ the
dispute oꝝ reason with them. Foꝝ, papistes
all the bookes that will not serue haue foꝝ
foꝝ theyꝝ purpose, shalbe Apocry, their pur-
phes. gatorye.

P H J.

The hunting of

ad chro.

dist. 15. can.

sauct.

PHILALETHES. If ye will not content your self with the reasons, that haue ben alleladedged by me, go and chyd with Hierome, with saine Augustine, and with your owne decrees. If the aunciet wryters had not taken good hede, and bled great discretion in recey-

The grea te discreti on y the aunciet fa thers did ble in re ceauinge of bokes. uinge of bookes: howe many booke theynke ye, wold heretikes haue brought in to the churche, vnder the tittel and name of the Prophe- tes, Apostelles, and of their disci- ples: They did then reiect all booke, that byd not agree with y Ca- none of the scriptures, folowinge the same rule, y I gaue vnto you, as it appeareth by your owne decrees, that make a greate scrole of them.

ALBION. I knowe well enough what the decrees do saye, concerninge that matter, but ye take all at the wurst, and to youre owne aduantage.

PHILALETHES. And that ye

Purgatory. Fo. 299.

ye maye haue lesse occasion to say
so, and to be discontented, I will do
more yet for you. I am content by
the waye of communication, too
graunte vnto you, that this booke
is Canonical autentike, and of a
sufficient autoritie: yet it wil help
you nothinge, for to proue y there
is a purgatorie, or that we muste
offer for the deadde, to that intent,
and after the same maner, that ye
do. And for the better vnderstan-
dinge of the matter, I wolde sayn
aske you, when this was done, y
the hystorie doeth make mention
of? Was it done afore the coming
of our sauiour Iesu chist, or after?

ALBION. It was done afore.

PHILALETHES. Tell me
besydes, was thenne purgatorie
suche, as ye beleue it now to be?

ALBION. Withoute all
doubte, it was then as it is now.

PHILALETHES. Tell me
agayn, what saules went thether.

Though
the second
booke wer
canonical
yet could
they not
proue
they pur-
gatorie
by it.

Purgato-
ry afore y
coming of
our sauy-
our Iesu
Chiste.

For,

The hunting of

For eyther it was emptye, or els it behoued that some soules shoulde go thether. But what shoulde those soules be, that were caried thether? were the soules of þe faithfull, or of the vnfaithfull? of þe elect or of the reprobate? I can not be lieue that ye will saye, that purgatorie is ordeyned for the vnfaithfull and reprobate.

Luc 16.

A L B E D P. It is easye too iudge that, by the example of the rycbe, whiche hathe ben discuffed alredye.

P H L A L E T H E S. Syth that hell was for the reprobate, it foloweth then necessarily that þe soules of the elect and chosen, went in to purgatorie. If it be so, wherefore dyd the Lambe serue. For, ye sayd that all Patriarches, Prophetes, and true seruaunts of God, which departed oure of this woold be afore the death, & passion of our sauour Iesu Chyiste, were ordeyned and kept there, and could not enter in
to

Purgatorie. fo. 300.

to paradysse, afoze our saulour Je-
su Chyste, had made satisfaction
foz them.

Wherefoze, I do conclude and
that accoꝝdinge to your owne doc-
trine, that eyther the Limbe & pur-
gatorie were all one lodginge, oꝝ
that one of them was emptye and
boide: oꝝ (foz to speake moze truly)
that ther was neyther the one noꝝ
the other. Foꝝ, if the Limbe was
oꝝdeyned foꝝ to receyue the sayth,
full, that were departed in y^e faith
of the pꝛomysse, y^e was made vnto
Abraham, what neede was there
of purgatorie: had they not purga-
toꝝ enough in y^e limbe: Were not
these sufficient paynes & toꝝmen-
tes, to be shut oute of Paradysse, &
put from the ioyes of it, and to be
bitterly depꝛiued of the fruition of
the gloꝛie of God: What greater
payne oꝝ toꝝment, could a saythe-
full man suffer, than to be put frō
suche felicitie? It is not onely a
purgatorie, but a very belle.

Ag.

Wher.

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Wherfoze I can not see noz perceaue, wherein youre opinion doeth differ, from the opinion of the Manicheans, which sayd that in the olde tyme no man was saued, but that men beganne to obayne saluation, from y. xv. yere of the Emperour Tyberius, vntill the tyme of Manes the Heretike, who was the fyrste autour of the secte.

Epiph. li. 2.
Tomo. 2. cō
tra hereses.

ALBION. I perceaue by hearinge you speake, that ye, that wyll teache other, be yet in great ignoraunce: and that ye doe not vnderstande the matter a ryghte.

The opinion of y papistes touching limbes.

The limbe was then appoynted for them, that wer in suche estate as they be now, that haue perfourmed theyr penaunce, and y haue in this woꝛlde made a full satisfactiō for theyr synnes which go streight to heauen: except y the fathers of y old Testament could not enter in to it, till Chyſte did come too open the dooze, and too bzeake

Purgatorie. Fo. 301.

breake the gates of hell.

P. V. 3. For whome then was purgatorie: Wer their souls of an other sort and of an other condiction tha thei y went in to the Limbe?

ALBION. Yeas verely. For ye must vnderstand y all the faithful y departed afoze the comynge of our sauoure Jesu Chyste, were not also holy and so perfect, as y Patriarches and y prophets wer. Wherefoze it was not reason, y they should by and by after they2 death, receaue as much felicity as they: without hauinge performed they2 penaunce, & made satisfaction for they2 synnes in Purgatorie. The good whiche they had not done in this world, as y holpe patriarches and prophets had: other wise god shuld be no righteous God. For, what reason is it, y he which hath liued allwaies in syn & abhominatio vn- till y very houre of his death, at y which houre he did repente of his syn, callng for the mercy of God.

Ag. ii.

Shulo

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shoulde haue no greauouser punishment, but rather receaue as greate a reward, as they that did serue God truely and faythfullye al the dayes of theyr lyues, liuing befoze him in moste perfect holynesse, ryghteousnesse and innocence.

Hypocrites do alwaies enuy at the grace of God.

Luc 15.

Mat. 10.

P H I . Take heed that ye do not blaspheme both god & his grace, & ye be not an enemy of his grace & free mercy. I am afrayed ye wyl be like vnto the brother of the prodigall sonne, who did enuy at his brother, & did murmur against his father, being agrieved & moued in his harte & mynd, because of the grace & fauour of the father which shew vnto his son who he had recovered being come again in to the right way & with your faithfull guides, ye wyl be a companion of those workemen that doo grudge and murmur agaynst the father of household because that he did geue as greate a hyze vnto those, whom

Purgatory. fol. 302.

whom he had called at eleven of
the clocke, & at euen, so to worke
in his vineyarde, as vnto those,
whō he had called in y^e bzeake of y^e
day, which had boze y^e heat & the
burdon of the whole daye. Why
do ye not blame Chziste because y^e **Oh most**
he saied vnto the pooze theefe and counfoz
murderer that honged by him on tablevill
a crosse: Thys daye thou shalt rpe.
be with me in paradysse: What
good had he done afoze: Doeth it
greauē you, that God is mercy, Luc. 23.
full vnto pooze synners?

ALBION. God forbiddē, but
we muste vnderstande that as god
is mercyfull, so he is iuste and **Justice**
ryghteous. And thoughē the thefe leadge.
that was hanged by Chziste, had
the same p^riuiledge: it foloweth
not therfore, y^e al other shal haue
it, or y^e they ought to haue it. For
as y^e lawers saye, y^e p^riuiledges of
few are not comō lawes for al mē.

PHALACE. It is enough
for me y^e ye graunt, that the thefe

Eq. iiii.

did

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did receiue this great felicity, by a singular p^ruileadge. For I say vn to you, that no man is sau^ed, but by p^ruileadge. For, we doe all of our owne nature deserue eu^erlasting dampnation. Wherefore that we be sau^ed, it is by a singular p^ruileadge which is geuen of God vnto his elect, thzough faith in our sau^eour Iesu Ch^rist, which p^ruileadg is not comon vnto the reprobate.

We be al
saued by
p^ruile
leadge.

E V T R A. I hearde ones a decatour of the byne tree which now sens pap^rst^re came vppe agayn did make a substantiall booke against them that w^ll haue the scrip^res and Gods worde in the bulgare tonge, saye in a pulpit, y^t thys theefe was sau^ed, because y^e he had sau^ed Ch^rists lyfe.

A substan
tiall sermō
this was.

A mery
hysto^rye.
Mat. 2.

D Y D I M V S. Now I pray you E V. Ie know y^e king Heroddes ma^rsh^ed al y^e yong infants, y^e wh^e in Bethleh^e & in y^e coastes of y^e thelch^e to be slayn, thinking to de
stroye

Purgatorie. Fol. 303.

Strope Chyſte by y meane. Thys
theſe the was one of Herods ſoul-
diours, whiche were appoynted
for to execute y kinges comaunde-
ment & whē Chyiſt was by Joſeph
& Marye his mother as y Aungell
comaunded caried in to Egypt, he
ſaw him well enough and might
haue ſlayn hym, but for very pity
he dyd let him goe. This was at
the houre of his death recompen-
ced with euerlaſtinge lyfe.

DYDIMVS. Chyiſte did there
quid pro quo. Becauſe quod he thou *quid pro quo*
ſauedest me ones, nowe in thy ſaue me &
nede wyll I ſaue thee: A goodlye I wyll
matter forſoth, and woꝛthy to be ſaue the.
Wꝛyſten in doctoure ynke pottes
boke.

ALBION. Ther is yet another
reaſon why the theſe went ſtreight
wayes in too heauen, withoute
goynge thꝛough the ſyer & paines
of purgatorie.

PHI. What reaſon can that be?

ALBION. Becauſe y he had don

Dq. iiii,

and

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and perfourmed bys penannce,
here in this woꝛlde, and had made

Payn oꝛ full satisfactiō foꝛ his synnes.
punishe. **PHILALE.** What penaunce
mēt foꝛ sa oꝛ satisfactiō could he haue made:
tissaction. The robbinges and murthers,
wherefoꝛe he was hanged on the
galowes:

ALBION. No. But the pu
nyshement that he dyd receyue, &
the death that he did suffer foꝛ his
demerites and deseruinges.

PHILALE. Bys felowe y
dydde hange on the lefte hande of
Chꝛist, dyd suffer as muche as he,
and yet his paynes and tourmen
tes did helpe hym nothinge.

Though he did suffer as cruell a
deathe as the other, yet had he no
such comfortable promise at Chꝛi
stes hande.

ALBION. And all because
that he toke not his death patiētly
& that he did not beleue in Chꝛiste
noꝛ aske pardone and forgeuenes
of bys synnes, as his felow dyd.

PHI.

Purgatorie Fol. 304.

PHILAE. We shall al-
wayes be fayne to come to my pur-
pose, and too confesse, that there
was no maner of thing in h̄ pooze
wretched these, that could be a
cause of his saluation, but h̄ onely
faythe that he had in our sauoure
Jesu Chyiste, and h̄ mercy of God
that he dyd obteyne thzoughe the
same: without any respecte h̄ God
had either to his dignitie o2 to his
wozkes, but onely and solely vnto
his sonne Jesu Chyist our sauour
and redemer, so2 whose sake & loue
he didde so2geue him his synnes,
not because of the payne and death
that the these did suffer, o2 because
of any satisfaccion, h̄ he was able
to make: but because of the paynes
death and passion, that his sonne
Jesús Chyist did suffer, and of the
satisfaccion that he made so2 hym.
Whiche thinge saincte Cypriane
did well vnderstande: whose auto-
ritie and wordes are aleadged by
the master of Sentences. For,
though

The dea-
th & passi-
on of our
sauio2 Je-
su Chyist,
is the on-
ly satisfac-
tio2 for our
synnes.

Q. b.

though

The huntinge of

cipri. de

bap. li. sen.

4. dist. 4.

though all the deathes and paines that the Patriarches, prophetes, Apostles and martyrs, yea and all other men besydes, dyd ever suffer were layde together in one heape, yet they shoulde not be sufficiente for to put out the lesse synne in the worlde. For, God doeth not onely take or allowe the torment or paine for a satisfaction, but hathe mooste chiefly a respect vnto the worthynesse of the person, of whome he receyued or taketh the raunsome, whiche coulde neuer be found but in our sauiour Iesu Christ.

Or els if the torments & paynes that a man suffereth, were allowed for a satisfaction, & sufficient cause for to escape the paynes of purgatorie: there shoulde be no man so happy, as robbers, murtherers & theses, and other euell doers y be put to execution, according to the lawes. Therfore, all men shoulde be sayne to become theses, robbers and murtherers, or to committe som other

Purgatorie fol. 305.

other crime, woꝛth pꝛeſent deathe ſoꝛ
to be put to execution, & ſo eſcape
the paynes of purgatorie by that **The**
meane. For, if the doctrine of your greatnes
ſaythfull guydes be true, the ſyer of hꝛ pains
of purgatorie doth paſſe all payns of purga-
that man can ſuffer in this lyfe, & toꝛye.
is ſo whote & ſo burninge, that the *diſt. 25. can*
viſible and materiall ſyer, that is *Apoſtolus.*
uſed among men, is but a paynted *Tho. 4. diſt.*
ſyer, in compariſon of it. *21. argu. 1.*

E T A A. I haue hearde the *Richa. 4.*
ſame many tymes, but yet I could *diſt. 21. ar. 1*
neuer perceyue in what place of *Alber. 7. li.*
the ſcriptures, they haue learned *comp. Theo*
oꝛ ſene it. *ca. 2. bona*

Indede **Plutarche** hath writtē *uentur. 4.*
that the gꝛeſes & paynes of pur- *diſt. 18.*
gatorie are ſo great, ſo terrible & *plutar. de*
cruell, that all yꝛ we do ſuffer here *ſera. mini-*
in this woꝛlde is but a dreame in *mis. vindic,*
compariſon of them. We thinke yꝛ
this diuiniſtie of **Plutarche**, which
he hath borrowed of **Plato**, doeth
not differ much from the diuiniſtie
of your papiftes. *30. 112001. 00. 001*

P V A.

The huntinge of

ric. 4. dist. **P H Y L A C.** Yet doe they
20. argu. 2. kyndell it moze a great deele. For
Bona. 4. di. they saye that the fyre of purgato
18. Alber. 7 rye and the fyre of hell be all one,
li. comp. and that there is no difference, sa-
theol. 2. ca. uinge onely that the fyre of hell is
 euerlastinge touching his office, &
 the fyre of purgatozye onely tou-
 chinge his substance, because y
 the soules do some times come out
 of it. Wherfoze they do conclude,
 not onely that the paynes of pur-
 gatozye are mooste greuous of all
 paynes that can be suffered in the
 woꝛlde:

Tho. 4. dist But also (as Thomas de Aquino
2. argu. 1. 3. doeth wꝛite) that they do farre ex-
par. que. 49 ceade and passe the dolours, grie-
ar. 6. ues, tormentes and paynes, that
 our sauour Jesu Chꝛist did suffer
 in his death and passion. What
 blasphemy ca be greater tha this?
 For, what hell can be moze cruell
 and terrible, than the same y oure
 sauoure Jesu Chꝛiste, did suffer
 foꝛ vs, when he did beare the male
 diction

Purgatory. fo. 306.

diction and curse that was due
vnto vs for our synnes, that so he
might deliuer vs from them?

DYDIMVS. And haue the
no scriptures for too proue the
same?

PHILALC. Where Gould A notable
they synde them? The chye f prose, doctrine.
that they haue, is a certayn exāple
that they haue borrowed out of the *Bar. sermo.*
Chronicles of the blacke fryers. *de peni. pur*
They saye that a certayn fryer of *gato.*
that order, did after his death ap-
peare vnto a frende of his, whose *Example*
was an aduocate or a man of law, *auto. part.*
and which dyd aske hym of h pay: *sum.*
nes of purgatorye, vnto whom he
made aunswer, that if all h whole
wozld, with all the visibie crea-
tures, were set on fyre, & shoulde
burne altogether, yet they shoulde
be nothinge in comparison of the
payns of purgatory. Is not thys a
wozthye diuinitie? Merely bro-
ther Albion, I do meruaylle, that
ye shoulde be so muche bente vntoo
they?

The huntinge of

theyr doctrine, sythe that ye haue
hearde the trueth so sincerely prea-
ched afoze, which doth altogether
condemne this faolische and vayne
opinion of purgatozre.

Mans rea-
son is the
chiefest
point of
purgato-
zre.

ALBION. Although ther were
no scriptures at all, and y^e we had
onely our natural witte that God
hath geuen vnto vs: yet we might
iudge that it is mete, conueniente
and necessary, that there should be
a purgatozre oz purginge place,
where synners shoulde be purged
of their synnes, and suffer punish-
ment for those, that they haue don
no penaunce for. For, it is not
written without a cause: *Nullum
malum impunitum, nullum bonum irremu-
neratum.* That is to saye: There is
no euell y^e remayneth unpunished
and no good dede that is left unre-
warded.

PHILADELPHES. Al-
though, these woordes be not so
written in the scriptures, as ye
haue alleadged them, yet am I co-
tent

Purgatory. Fo. 307.

tent too a lowe them for true. I do
not deny but that God is bothe
righteous and mercifull.

For, other wise he coude be no **The in-**
God. But we muste consider by **lice and**
what meane he doeth exercise and **mercy of**
declare his righteousness and mer **God.**
cy towarde vs. It is withoute
all doubte, that our synnes do de-
serue a most greuous punishment.
And therefore, hath he geue vnto
vs his onely begotten sonne Iesu **es. 9. 10. 3.**
Christe, and hath deliuered hym **ro. 3. 8.**
vnto death for vs, to the ende that **Gala. 3.**
our synnes mighte be punished in **Heb. 5. 7. 8**
hym, and that he shoulde for vs **6. 10.**
make satisfaction vnto his righte-
ousnesse, and souerayne iustice, for
to obteyne of hym grace and mer-
cy in his name. We see then howe
that there is no euell that remay-
neth unpunished, that so satisfac-
tion maye be made vnto the rig-
teousnesse of God,

But there is a difference in **How our**
the manner of punishment. **sinnes be**
For, punished.

The huntinge of

Ro. 12.

1. Cor. 12.

10. 1. 3. 5. 15

Galat. 3.

10. 3.

How our
good de-
des are re-
warded.

For, if he that hath done euell,
doeth beleue in Chyſte, and hath
a full confidence & truſt y^e thzough
his death and paſſion, he hath ob-
teyned of God free pardone, and
forgeuenelle of hys ſynnes, he is
thzough that faythe made a true &
lyuely member of our ſaulour Je-
ſu Chyſte, and the chyld of God
by adoption. If he be the true me-
ber of Chyſte, & the chyld of God:
bothe he and his ſynnes be puniſ-
hed in Jeſu Chyſte, who for thys
cauſe hath ſuſteyned and boze the
iudgemente and curſe of God for
all the electe.

But if the ſynner be vnſaythful
or haue no communion or ſelow-
ſhip with Chyſte, the wyathe of
God doeth remayn ſpyll ouer him,
and can in no wyſe eſcape the iud-
gement of God, but that his ſynne
ſhall be puniſhed in hym ſelf, in y^e
vnquencheable ſpyer of hell. And
as our ſynnes be puniſhed in Je-
ſu Chyſte, ſo are oure good dedes
recom:

Purgatorie. Fel. 308.

recompenced or rewarded in him,
and be allowed throughe hym, of
oure heauenlye father, who doeth
croune and reward hys good woꝝ
kes in vs. For, nothinge can
please hym, but hys well beloued
sonne Iesus Chꝛiste, in whome he
hath all hys delight and pleasure,
and no woꝝkes can be acceptable
vnto hym, but hys. For, there is
no goodnes but in hym. Therefore
if we will haue some goodnes in
vs, we must go seke and borrow it
of hym. And if we will haue our
good woꝝkes to be acceptable vnto
God: it is necessary þ our sauiour
Iesus Chꝛist do woꝝk them in vs,
by his holy spirit: or els our hea-
uenly father will not allowe, nor
receyue them for good, nor yet re-
warde them.

ALB I D. P. I am affrayed, The papi
that magnifying thus the grace & lyes be al-
mercy of God, and the efficacy waies as
of the death and passion of our sa- frayed þ
uiour Iesu Chꝛist, ye shal minister the mercy
Ar. an of god

The huntynge of

shuld be
to much
magni-
fyed.

an occasion vnto many folkes to do
euell, and to be shewefull too doe
good woorkes. For, if men be ones
perswaded that they be saved by
only grace and mercye of God, &
that they can not deserve heauen
by their good woorkes: What will
they care whether they do good,
or euell: syth that they shall haue
no more profit of the one, than of
the other? *PHILIPPS.* And I fear
the contrarie, that is to saye, lest
the doctrine that ye mainteyne & by-
holde, do bringe men to that, y^e ye
saye. For how many be there in
the tryne of y^e worlde, whiche thinking to make
papistes satisfaccion in purgatory for their
touching syns, do geue the selues to all kind
purgatory of abhominacion & fylthyneffe, all
the their lyfe tyme, hoping y^e they shal
haue so prouide for the selues, that for a
all synnes, pece of money, they shal streyght-
wayes after their death be deliue-
red from the payns of purgatory.
And so they thinke that they haue
no

Purgatorie. Fol. 309.

no great neede to do good deedes.
For, they trust to synde in theyr
purses, all that shalbe necessarye
for their saluation.

But syth that ye haue made men-
tion of good woorkes (although we
haue already in our first cōmunica-
tion of this daye spoken of them, &
do, god willing intende to speake
more largelye; when we shall en-
treate of faythe, and of the fruyts
of it.) I will aske you one question
who, thynke ye, doeth better wo-
rkes, & more allowable before God
and man: the seruaunte y^e wo-
keth by compulsiō, and that wolde
do nothinge, except he shoulde be
afrayed to be beaten, or excepte he
shoulde hope to haue a good hyre,
and to receyue good wages: or the
sonne that hath a true chylds loue
towards his father, and that ta-
keth pleasur in none other thing,
but in serving & honoring hī truely
because of y^e natural loue y^e he bea-
reth vnto him, & of y^e true feeling &

Ar. ii.

knowe

The huntinge of

knowledge of the greate goodes & benefites, that he hath receyued, & doeth receyue dayly of hym, doing all these thinges without any seruile feare, but onely of an vnseign'd reuerence and good affection, that he beareth vnto hym:

Then all **ALBIDP.** It is withoute
trabbe, all doubt, that all they that serue
ment of hym onely for feare of punishmente, or
papistes for hope of wages, can not serue
can not saythefully nor truely, but be as
serue god seruauntes that serue too the eye,
truely. whiche playe the good seruauntes,
Coloss. 3. whyles their master is in presence
thoughe they beare hym no good
will at all.

PHILADELPHES. Yet they
that folowe thesame doctrine, that
ye do maintayne and uphold, are
lyke vnto suche seruauntes. For,
eyther they geue them selues alto-
gether too fleshely luste and pleas-
sure, hoping with a pece of money
to make satisfaction for their syn-
nes, and to redeme them selues: or
if

Purgatorie. Jo. 3¹⁰.

if they do any good woꝝkes, they Hypocriti
do them foꝝ very feare, as if a sub^l call woꝝ-
ter shoulde serue some tyꝛaunte, kes.
beyng always affrayed to falle
in to his handes, oꝝ els they woꝝk
as mercenaries, and byzelinges,
not foꝝ any loue that they haue to
God, but foꝝ the loue y they haue
to them selves.

And so by this mean, they make
God lyke vnto a cruell tyꝛaunt, oꝝ **The God**
vnto a iudge, that vseth to receiue **of y hypo**
bythes, and foꝝ money to quyte yll **crites.**
doers, and as a companion of the-
ses, doeth take parte of the bootye
with them: oꝝ els they make them
selves goddes, and woꝝshippe the
woꝝkes of their owne handes, sith
that they can by them, saue theym
selves, and deserue heauen.

Therfoꝝe, they haue no neede of
Jesu Chꝛiste. I do aske you, which
he but a synner: wolde ye coupte
that man a frende, that woulde be
diligente aboute you, and do you
seruyce, onelye foꝝ feare, that he

Rr. iiii.

bath

The huntinge of

hath of you, that ye should do him
some harme, or for hope of a good
turne at your hande, without the
which, he wolde not regarde you,
nor moue one fote for you?

friends of
the kyt-
chine.

ALBION. I wold take such
a man, for a friend of my kytchene
that loueth better his bellye than
he doeth me.

PHILALE. If ye considere
well the nature of hypocrites and
of these pharisees, that doe attrib-
ute so much vnto their own wo-
kes, ye shall fynde that they beate
suche friendship towarde God.

How the
papistes
do serue
God.

For they do not that, which they
do, for the loue of hym, but for the
loue of them selues, seruinge God
as beastes be wont too serue men,
eyther for feare of strykes, or for
the fodder and meate, that they re-
ceyue of the m.

But leauing this talke tyl an o-
ther tyme, we will come agayn to
Limbo Patrum. Syth that ye doe
appoynte the Lymbe for the one,
and

Purgatorie. Fo. 311.

and purgatorie for the other, what difference do ye put betwixt them that be in y^e limbe; and them that be in purgatorie, sith that they be all, accordinge to youre doctrine, depriued of the glorie of God, & of his fruition?

ALBYON. There is a great difference.

The difference y^e is betwixt y^e limbe purgatorie and hell.

PHILEAETHES. I am affrayed y^e difference is so greate that at length your limbe & youre purgatorie shalbe very hell it self. For if the holy fathers, as well y^e Patriarches as the Propheetes, were depriued of suche a felicitie, wherein did they differre frome the damned? And those like wyse, that ye lodge in purgatorie, what neede had they of any greater torment, or of any other s^{er} for to torment them? Agayne what comfozte could they haue moze than the damned, if they were depriued of the ioyes of Paradyse, and kepte besydes in thesame s^{er}?

Ar. iiii.

As

The huntinge of

As for me, I fynde no great difference, what your opinion is y^e be here, I can not tell.

They y^e
were in
purgato-
ri afoze y^e
popes
kingdom
was set
bp wer in
a pecke of
trouble
because y^e
they wan-
ted prie-
stes too
synges for
them.

EVTR APELVS. I am of your opinion, speciallly when I consi-
der, y^e in those days, there was no
masse, noz yet poppish pzeestes, for
to pzeape and offer sacrifice for the
dead. Wherfoze, they were sayne
to tarpe very long in those paines
and tozmentes. Agayne, syth that
none could enter in to heauen, af-
ter that they had fulfilled y^e tyme
of their payns in purgatorie, whe-
ther wēt they, at their goyng out
of the same? They could not, but
go out of one hell in too an other,
that is to saye, oute of purgatorie
in to the Limbe, where they were
kept fast in pzeison as befoze, un-
tyll the comyng of our sauoure
Jesu Chyist.

PHILAE. For, too telle
y^e very trueth, I do fynde no great
difference betwixt belle, and those
other two lodgings. We ye iudge
your

Purgatorie. No. 312.

your selfe in the cause. For first and
tozemoſt, what greater payne can
the damned haue, than this is: ſith *10. Maio. 4.*
that your doctours do affirme and *Sente. diſt.*
holde opinion, that the fyre of pur- *44. que. 1.*
gatorie and of helle is all one, as
touchinge the ſubſtaunce, and that
after the daie of iudgemente, pur-
gatorie ſhalbe myngled with hell
and ſhalbe bothe all one thinge:
we can ſynde here none other diſfe-
rence, ſauinge onely, that purga-
torie is not a perpetuall hell, & an
euerlaſting fyre, and that it hathe
a certayn terme: the Limbe beynge
but as it were an half hell. For,
there they haue no fyre, as in pur-
gatorie, but be put onely from the
fruition of Gods glorie. Whiche
payne and tourment, as your doc-
tours do affirme, doeth exceede and
paſſe all the paynes in the world.
And ſo to proue theſame they doe
aleadge ſainct Auguſtine ſaying: *Auguſtinus.*
To be eſtranged from the kyngdō
of God, and deſpyued of the ſwee-
teneſſe

Ar. b.

The huntinge of

tenesse of God, is so great a payne that we can fynd no torment, that is to be compared with it.

Chrisostom

And Chrysostome; many sayeth he haue horzour of y^e euerlastinge fyre of hell, but I do esteeme & iudge that the fallinge away from y^e glorie & felicitie of heauen, is a payn that passeth all helles. We see then that I haue a good cause, to cal the Limbe, the very hell it selfe.

D P D J N U S. Wherefore do they call the estate that the holy fathers were in, afoze the coming of our sauour Iesu Chyriste, Limbum Patrum, the Limbe of the fathers: For, I do not remember, y^e euer I read any such terme in the holy scriptures.

C W E K A P E. I haue read in Plinie & in Varro, y^e Limbus is otherwhyles taken for y^e heauenly Cyrcle y^e y^e Grekes do cal Zodiacke. It is also taken cōmonly of the Latins, for the purple, garde oz welt, of a garment. I neuer read it in
any

plini. varro

What limbus doeth signify among the Latynes.

Purgatorie. Fo. 313.

any other significatiō. Wherefore, *probus in*
as farre as I can iudge, y^e Scoole *Vergi.*
doctours did call the place, & estate *Criminus.*
that the fathers of the olde *Tella de bone.*
ment were in, *Limbū Patrum, disci. li. 4.*
that is to say y^e Limbe of y^e fathers *ca. 11.*
vnderstanding therby y^e uttermost *Wh* by the
partes, or suburbs of hell: except scole doc-
peradventure they doe pronounce ours did
Limbus for Lembus, whiche in call the e,
Greke and Latyn doeth signifye a state of y^e
small light wypppe. Wherefore, it forsa-
maye be that they² meaninge is, thersthat
that the auncient fathers were de departed
teyned and kepte there in Lembo, afoze y^e co
that is too saye, in a wypppe as minge of
Noah was in his Arke, lest they Christ
thoulde haue fallen in to the bot. limbe.
tomlesse pytte of helle, & in too the
close pprofunde and depe goulkes,
that the Poetes haue spoken of.

For, syth that they be destituted
of the worde of God, they go al by
poetical fictiōs, feygning and in-
uentynge, yea, and setting foorthe
abrode

The huntinge of

abzode for true and infallible doctrine, whatsoeuer they haue dreamed out of theyr bayne & foolish bzaynes.

DI DIMVS. And what do ye call the place or estate that y^e holy fathers of the olde Testament, were in before the passion, & death of our sauiour Iesu Christ? For, I perceiue that there is no holde to be taken vpon the doctrines of men, that be not grounded in gods woorde.

EUTRAPELVS. What can our bzother Philalethes tel you.

What the **PHILALETHES.** The bososome of some of Abzaham, as farre as I Abzaham can learne of the woorde of God, is. and of the holy scriptures, is the place and estate, that the Patriarches, Prophetes, and other holy fathers of the olde Testament, which departed afore the comyng of our sauiour Iesu Christ, in the saythe of Abzaham, the father of all the belcuinge, and in the hoope of the salua

Purgatory. fo. 314.

saluation and blessinge, that they should receiue through Iesu chris our Lord, the true seede of the blessinge, that was promysed vnto Abraham, were receyued in. And it was so called by a similitude, because that Abraham is called y^e father of the beleuinge, and that the saythfull that dyed in the sayth of hym, were receyued in to the same place and estate, that he was in his self, as chyldren are in the bosome of their father.

DYDYMUS. I marueyll that the Schoole men, wolde not contente theym selues, with the same name, that the scripture doth geue vnto it. But I wolde fayne know what was their estate: whether they were in joy or not, & whether they had the fruytion of y^e godhead or not.

PHILALETHES. I will bryefly declare vnto you, as much as the scriptures haue taught me. For, without them, I intende too speake

by the estate of y^e fathers of the olde Testa-
ment departed was called the bosom of Abraham

whether they that were in y^e bosome of Abraham had the fruytion of the godhead or not.

The hunting of

speake nothings, specially in such doubtfull matters as these are.

Fyfte, we reade that Abraham
Luc. 16. speakinge of the poore Lazarus,

doeth say these wordes: *Nunc hic solatid fruatur.* Nowe, he is comforted

by is to say: he is in ioye & felicitie; he is in a blessedfull rest. Wherfor

Chrysostome did say by the bosome
of Abraham was vnto the poore Lazarus
paradise or heauen, a farre of.
Chrys. rom. 6, hom. 15. in Luc.

Some wil reply, sayn he, is paradise in hel: I say this, by the bosome of Abraham is the veritie of the true of paradise: but I reſolue also by holy

DI D I M Y S. What meaneth he by this whē he sayeth by Abraham's bosome, was a paradise a farre of?

What **Chrysostom** doeth vnderstande by paradise or beue a farre of
PHILIA. It doeth vnderſtāde, by the bosome of Abraham was a paradise, but yet not so perfect as it was afterwards: because by the fruition of our saule, Iesu Christ, was not yet so perfect nor so full vnder the shadowes & figures of the law, as it

Purgatory. fo. 315.

It was vnder the veritye & iustice
linge of them, after the full mani-
festacion of our sauiour Iesu Christ.

Again, we learn this by the scrip-
ture, that the church of Christ did
begyn from the creatiō of y^e world
and from the first righteous mā y^e
euer was, & that it shall contynue
hertyll the laste day, and endure for
euer. Wherby it foloweth that the

church of the Patriarches & p^{ro}. The faith-
phers, that haue ben besore y^e cō-ful of the
minge of our sauiour Iesu Christ, old Testa-
is all one with the church of hys mēt & the
Apostels Euangelistes and disci- faithful of
ples, and that the saythefull of the the newe,
olde Testament, and the saythful are all one
of the newe Testamente, are all church.
one people, and one church.

For, they haue had all one God, Heb. 11.
one Christe, and the very same p^{ro}-
mises. They haue had all one spi-
rit of faith, and haue all eaten of
one spirituall fode and drinke, of
one spirituall drinke with vs, as y^e 4. Cor. 10.
Apostel doth testefy. Wherupō we
might

The hunting of
might conclude y all they, I mean
the faythful of the olde Testamēt,
and the faythfull of the new, haue
had and haue but one place of rest
foz too be receyued in, after they
death, though it be moſte certayne
that the ioyes, were there augmē
ted and encreased, at the ful mani
festing of our ſautour Iesu Chriſt
as they ſhalbe consummated and
fulſpilled, at his ſeconde cōming, &
at the generall reſurrection of all
fleſhe.

ALBION. We wil ſaye then
that the gates of Paradyſe oꝝ hea
uen, were as well open afoze the
comminge of oure ſautoure Iesu
Chriſte, as after, which thing not
withſtandinge ſemet to be agaist
the ſcriptures, whiche teſteſpe and
witneſſe, that there was a Cheru
bin, appoynted too kepe the waye
to the tree of lyfe, at the entringe
oꝝ gate of Paradyſe, with a naked
and flaminge ſwerde, moning in
and out. **Wherō,** it doth appeare
that

Gen. 3.

Purgatory. Fo. 316.

that none coulde enter in to paradise, and be partaker of the ioyefull lyfe of heauen, afoze that the same sword was remoued. But it coulde not be remoued and taken mynge away, sayyng onely by the death sword & passion, and bloudsheddyng of was at y^r oure sauoure Jesu Chyst, which entringe was y^e only mean, to put away al in of passoppes & lettes, that man mighte radise. hane to come to heauen.

PHILALE. And ye shall vnderstande that the same flaminge sword, whiche did let men to enter in to that goodlye, and pleasaunte gardyn, oz paradylse, not earthely and material, as the paradise of Mahomet, & of y^e Poetes is, but spirituall and heauenlye, hath euen at the very beginning, ben remoued and taken away fro the gate oz dooze of heauē, by our sauour Jesu Chyst. For sens the promise was made vnto Adā touching y^e seide of y^e woman, y^e should breake y^e serpens head: which haue bene

was the
flaminge
sword
was re-
moued.

Ge. 3. 15. 22

psal. 132.

2. samue. 7.

Sl. l.

bene

The hunting of

ben cōfyrmed agayne, & also moze
 plapnelye sette fourthe vntoo the
 other Paraparches, and speci-
 allye vnto Abraham and Dauid,
 all they that did geue credit vnto
 it, & beleued that they shuld be sa-
 ued by y^e blessed seide, haue all en-
 tred into that heauenly ioy, which
 hathe bene purchassed vnto vs by
 oure sauiour Jesu Chyist. These
 then, were not stopped noz letted
 by that flaminge sword, which did
 signify, y^e no mā being in the state
 that Adam was in, at hys falle,
 was able to come vntoo lyfe, sa-
 uing only by the meane of the on-
 ly begotten sonne of God, who
 is the way, the truth, and the life,
 whych he hathe bene shadowed and
 fygured by the tree of life. But
 sens this life hath cōmunicated it
 self vnto men, all they, that haue
 bē made partakers of it, haue had
 an easye accesse o2 cominge vntoo
 that goodly and pleasaunt gardyne
 of heauenly ioyes and pleasures.

The

What the
 flaminge
 sword did
 signifie.

70. 14.
 Chyist sha-
 dowed by
 the tree of
 lyfe.

Purgatorie. Jo. 37.

The other that haue not ben partakers of it, are alwayes letted by the same flaming sword, which is a fygure of the wrathe of God, y^e doth exclude & shut out al men fro those vnspokeable ioyes to enter in to paradise oz heauē. Now whē god hath made this promise of the blessed fede, which is Iesus Christ he hath brought vnto Adā. & vnto all his electe, the fruit of this tree of lyfe: whiche hath broughte lyfe vnto all thē, y^e haue tasted of thys promise by faith leauing in death all those, that haue done the contrary, as the Rych, of whome, we haue spoken. *Al.* How could this be, afore the passion, death & bloudshedding of our saviour Iesu Christ?

PHI. Marke ye this, brother Al-
bion, for a ful resolution of al thys
presēt matter: although our fault
our Iesu Christ hath be offerd on
y^e crosse, for to make satisfactiō vnto
the righte ousnes of god for vs,
Al. ii. The sa-
crifice of
Christ is
eternall.
For it
at bath ben

The hunting of

is & shall be of like efficacy & strength
at the tyme, that was appoynted him of the father: yet was he slain and offered in the pzeſence of god, from the beginning of the world. For, it is wyrtten: The Lambe was slayn from the beginning of the worlde. And agayne: Ieſus Chriſt hierſterday, and to day and the ſame continueth for euer. By theſe wordes, the Apoſtles doeth compzeheſende all the whole tyme, that is to ſaye, the tyme paſſed, pzeſent and to come. Ieſus Chriſt him ſelfe, had a reſpecte vnto this when he ſayed: Abraham dyd ſee my daye, and did reioyce For althoughe in thereſpecte of vs, he was crucifyed in the fulneſſe of tyme, and in the latter dayes: yet in the pzeſence of God, he hath bene alwayes crucifyed, and his ſacrifyce, hath bene euerlaſting: lye pzeſente vnto him.

For, in God is no difference of tyme, as in vs, becauſe that all things are pzeſente vnto him, and alſo

Apo. 13.

Heb. 13.

1o 8.

Gala. 4.

Purgatory. Fol. 318.

also because that he is aboue the
time, and oute of it. For a thousand
years, are vnto him, but as a day.
Wherefore, euē as y death & passi-
on, of ch^rist doth serue vs now vnto
saluation, which beleue that he
hath bē crucifyed for vs, although
he hangeth no moze on the crosse:
so be ye sure, that it hath p^reser-
ued vnto them, that haue liued a-
fore that he was crucifyed, which
beleued, that he shoulde come and
dye for them, as we doe beleue
that he is come, and hath dyed
for vs.

ALBION. If it be so as ye say,
Wherefore did serue his cominge
in the fleshe, or hys deathe, and
passion, sythe that the saythfull,
were as wel saued before as after?

PHILALE. This may easely be answered. If a man wer kept in p^rysonne for some debte, or for some notable fault & crime, if some good frende of hys, shoulde come to answer for hym, & to become a

Marke
well thys
answer.

St. iii. pledge

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pledge & suretye for him, offering
body for body, & goods for goods:
and the creditoure or p^rynce that
hathe hym in p^rison, would trust
such a suretye and so allowe hym,
that he wold deliuer the other for
his sake: should not the debtoure
or offendour be deliuered and qui-
ted by that meane, yet vpon a con-
dition, that either he or his pledge
shoulde be bounde to paye and too
make satisfaction for him, at the
tyme appoynted? After the same
maner, god did deale wth those
good aunciente fathers. For, syth
that he did make that promise vnto
Adam, wherof we haue alrea-
dy spoken, touchynge the seepe
of the woman, whych seepe shoulde
b^reake the serpentes headde: our
sauoure Iesus Ch^riste dyd offer
hym selfe vnto God the father, to
be suretye for vs, and hathe ge-
uen hym selfe vntoo hym, as a
pledge or hostage, for all those
that haue belened the promyses
that

Gene. 3.

Ch^rist did
become
our
pledge.

Purgatoꝝ. Fol. 310.

that were made of hym: But by ^{Ierc. 23. 33.}
on that condycion, that beynge
true naturall God, he should ac-
cordinge too the wyl and good
pleasure of the father, for the sa-
tisfyinge of hys iustyce, take by
on hym oure fleshe and presente ^{10. 1.}
hym selfe befoze hys iudgemente,
at the tyme, that was appoynted
hym by hys prouydence, for too
make satisfaccion for vs. Nowe,
whē Christ had ones become sure-
tye for hys bretheren that beleue
in hym, the heauenlye father dyd
accepte hym, as if he hadde made
satisfaccyon alreadye, as he dyd
afterwardes, at the tyme appoin-
ted. But nowe leauynge this for
an other tyme when god shal send
vs moze leasur and quietnesse we
wil come again to þe place of þe Ba-
chabees whiche ye haue alleadged
for to mayntain purgatoꝝ & pray-
ing for þe dead. **ALBI.** I am very
desirous of it. For ye haue not yet
satisfyed me touching this poynt.

Al. iiii. P H I.

The hunting of

The in-
sufficiēcy
of the se-
cond booke
of the Ma-
chabees
foz to
proue pur-
gatorie
with all.

The exā-
ple of Ju-
das Ma-
chabeus
byndeth
no mā to
do y^e like.

PHILALETHES. I haue al-
ready sufficiently declared befoze,
what mine opinion was touching
purgatorie. And although this booke
of the Machabees, y^e ye haue alled-
ged, where as Canonically, as any
that is in all the hole Bible; Yet I
see nothinge in that place, that ye
haue brought forth, that semeth
vnto me of any greate weyght, or
any thing sufficient foz too many-
fayne & vphold it with all, though
as I sayd, this booke were auten-
thike and worthy of credit. Foz,
althoughe Judas Machabeus had
done the same thinge, that is there
reherced. Yet it foloweth not ther-
foze, that we are bounde to do the
same foz the particular examples
of some, are not general rules foz
all men. Moreover, this testimonie
or autoritie is alone, and is there
reherced, rather foz to proue y^e re-
surrection of the deadde, and foz a
publike testimonie of repentaunce
than foz to bringe in prayinge foz
the

Purgatorie fol. 370.

the dead, or for to promise any deliuerance out of purgatorie vnto those, for whome the sacrifice was offered.

ALBION. It is true in dede, that the text dooth saye expressely, that Judas Machabeus, doing the same thing, dyd thinke godly on his resurrection or rysing agayne of the dead, but he sayeth streyghtwayes after, that the thought or intente to praye for the dead, that they may be deliuered from their synnes, is good and wholsome.

PHILALE. What concludeth nothinge for purgatorie. For, accordinge to youre owne doctrine, the souls that be there, be alredy deliuered from their synnes, so that there remaigneth no more but the payne. Therfore, he ought rather to haue sayd: *Vt a pœnis soluantur*, which is to saye, that they maye be deliuered fro the paynes, than: *Vt a peccatis soluantur*, that they should be deliuered from their synnes.

Marke
wel thys.

Ms. b.

AL.

The huntinge of

By the
coulp the
vnderſtā
h gyltines
of h sinne
and by h
pain they
do vnder-
ſtand the
punish-
mēt due
vnto it.

ALBION. We do not consider
that synne doethe conteyne twoo
thinges, that is to saye, the coulpe
oꝝ faulte, and the payne. I confesse
in dede h the true Christians are
deliuered from the coulpe oꝝ fault
through fayth in oure sauour Je-
su Christ: but it foloweth not ther-
fore, that they ought not too suffer
the payne, and to make satisfactiō
foꝝ it in purgatoꝝpe.

PHILALETHES. Wherefoze,
doeth Christ serue then: what pro-
fiteth vs the remissiō of our syns?

ALBION. Jesus Christ serue
foꝝ to abolish oꝝ originall syn, & the
coulp oꝝ fault of our syns, lest thei
should make vs gyltpe of cuerla-
singē dānation befoze h iudgemēt
seate of almighty God, & foꝝ to al-
swage, mitigate, & lesse the payns
that we haue deserued.

PHIL A. I can vnderſtād non
other thing by your saying, but h
God is as a pꝛince, who hauinge a
malesactour oꝝ offendoure in hys
handes

Purgatorie fol. 321.

bandes, doeth at y request of some
fred of his, shew this fauour vnto
the pooze offendour, that if he hath **What y**
deserueth to be bzent, or to be dꝛa. papistes
wen with wylde hores, he shall do make
haue onely his heade smyten of, or of God.
if he hath deserued to haue his hed
smyten of, he shall onely loose one
of his ears, or be whipt thzough y
cytze, or els pay some peece of mo-
ney for his redemptiō, & yet thinke
that he hath much fauour shewed
vnto hym. **W**ould ye esteeme this to
be a whole pardone: or woulde ye
iudge y the pꝛince had entyrelly &
holly pardoned the malefactor or
offendour? **ALBION.** Is it not
enough y our sauour Jesu Chꝛist
hath deliuered vs fro everlastinge
dānation: y is to say y he hath de-
serued by his death & passiō y oure
sins cā not rōdēz vs: Is it not rea-
son, y after he hath takē away the
coulpe, giltinesse or fault we shuld
yet suffer some pain, & y we should
do y residue if we will: or elles we
shuld be saued to good cheepe.

**All is to
chepe y
thepopish
pꝛestes do
take no
mony for**

The huntinge of

Our sal-
uation is
deere
bought
on chryſtes
behalfe
thonghe
we haue
it freely.

Chryſt af-
fer þe doc-
trine of þe
papiſts is
but half a
ſanctoure.
Raymond.

P H I L A C. Be ye afrayed
of that brother Albion? Call ye þe
to be ſaued to good cheape, when
our ſaluatiõ hath coſted the hearte
bloud of the onely begotten ſonne
of God? In dedde, as for our owne
part, we are ſaued good cheape:
For, we are ſaued freely by þe me-
rites of the death, paſſion, & bloud
ſheddinge of oure ſauoure Jeſu
Chriſte.

But on Chriſtes behalfe, it is dere
bought. For, it did coſt hym the
beſt bloude of his heart. Are ye, &
your faythfull guydes diſpleaſed
with God for the goodnes that he
ſheweth vnto vs? Marke nowe
what Jeſu Chriſte ye make vnto
vs, and what autoritie and credit
ye geue hym towarde his father.
If ye can not obteyne vnto vs a
perfecte grace, and a full remiſſiõ
of forgivenesse of the payne and
coulp of faulte, he is no perfecte
ſauour, and God is no God. For,
your owne doctours, and namelpe

Raymond

Purgatory. Fo. 322.

Raymende doe testefye, that whē
soeuer God doeth forgeue anye
thinge vnto a man, he doth entyre-
ly and holely pardon him. For,
els God shuld not worke perfectly
wherupon they do aledge þt twoo
verses, that were alre dy brought
foorth in our first communication
of this daye, whiche are these.

*Larga dei pietas veniam non dimidiabit,
Nam nihil aut totum te lachrymante de-
bit,* Whiche we did English after
this maner:

The greate mercye of God thy sin-
nes will not forgeue,

By halfes I the assure, but all too
thee will geue

Do nothing vnto, hym if mourne
thou doest, and wepe.

Though these verses seme too
be somewhat rude, yet the sense &
meaning of them is most true.

ALBION. I do not denye it.

PHILAE. Els it should
folow by your rekening that oure
saniour Iesus Chyiste shoulde not
haue

Christ w
h papists
is of lesse
power
than the
pope is.

Timo. 2.
Jo. 2.
Coloss. 3.

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haue so muche power and authori-
tie, as the Pope, who by hys bul-
les and pardons, doeth promise a
full remission *A pœna et culpa*, that
is to saye, of the payne, and of the
coulpe or faulte. Let vs at least
geue and attribute as muche vnto
the pardone of our sauoure Iesu
Christe, as vnto the bulles and in-
dulgences of the Pope. Beware
also brother Albion, that we doe
not by this meane, make God a
cruell tyraunt, who not contents
to punish the rebelles and reprob-
bate, will neyther pardon those, y
aske him forgiveness without kee-
ping some malice and rancour be-
hinde skyl: nor yet forget h wrong
that is done vnto him, tyll amēdes
& satisfactiō be made vnto him, ey-
ther in y bodyes or in the goodes.

The heauēll father doth cōtēt him
self with h satisfactiō y his sonne
Iesus Christ hath made: & for hys
loue sake he hath put out the obli-
gation: because our sinnes should
come

Purgatory. Ro. 323.

come no moze in remembrance
before hym: els he shoulde not be
saythfull and true in his promy-
ses that he hath made vnto vs, by
his prophetes & true seruants.

ALBION. Wherfore then, is
it witten, yf it is a good thinge too
pray for the dead?

PHILALB. Syth yf this booke
is not receyued nor allowed for Ca-
nonical, and authentike in the true
church of Chyſtie: it were a greate
soly to tary any longer about it, if
it were not for to beare with your
weakenesse, & to satisfie fully your
mynd. Many great & notable lear-
ned men haue ben of opinion & are
of opiniõ this day, yf this last sentē-
ce or clause of praying for yf dead,
which is as a cōclusiõ drawn out
of yf hystorie yf goth before, was ne-
uer put in by yf autour of the sayde many an-
boke, but rather that it was fyrst notatiõs
noted in the margyne by some rea are put in
der, and after wardes broughte in, the terte.
and ioygned vntoo the terte, as it
hathe ostentymes happened in
many

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manye good antours. For, if the thinge be narrowly looked vpon and well weighed and considered we shall easely see and perceaue that the continuatyon of the hystoꝛye seemeth to be interrupted, & this sēte[n]ce to haue bē thrust in which was some Anotattion & cōsequēce ȳ certain reders did make of ȳ terte, as it chaunceth manye times in reading of boke[s], & in noting of the places, ȳ we wil serue our selues with al. Wherof doeth it come, ȳ the erēplaries & copies of manye boke[s] doe varre, but by such meanes: Moreover I do consider w̄ my selfe, ȳ in those dates ther was no mētion at all of purgatoꝛy, as it hath bē sufficiēthly shewed alredy. Therfoze if ther shuld oꝛ must haue pꝛayed for ȳ deade, it is moze likely that ȳ pꝛayer shuld haue bē oꝛdained for to deliuer the out of ȳ limbe, if ther had bē any, thā out of ȳ pains of purgatoꝛi oꝛ for ȳ cominge of our saviour Jesu Christ

Purgatorie. Fol. 323.

Christe, and for the resurrection of Prayers
the fleshe. for the re

ALBION. We graunte then surrectio.
that we maye after a certayn ma-
ner praye for the deade, if there be
some reasonable cause, that should
moue vs to praye for them, that be
departed, it foloweth then, y they
haue yet some neede of vs, y they
be not yet in theyr full rest, & that
the prayers that we make for the,
be not all bolde and vnprofitable.

P H I L A C. I haue grati-
fied you no suche thing. For, I doe
not fynde in all the hole scripture
neyther of the olde, nor yet of the
new Testament, that euer the pa-
triarches, prophetes and apostles
did institute and ordeyn, y prayers
should be made for the dead, or for
the resurrection of the bodies.

I will not denye, but that the holy
fathers were very desyrous of the
cominge of our saulo, Jesu Christ
and that accoording to this desyre,
they did make most earnest prayers

It,

unto

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unto God, as we do dayly desyre,
that the kyngedome of God maye
come, prayinge for all thinges in
generall, that pertayn to the accom-
plishing & fulfilling of thesame.

But what thinke ye, if it had ben
necessary & expedient y the deadde
should haue ben prayed for, wolde
not God haue made an expresse me-
tion of it in his holy & sacred word
wolde not he haue instituted sacri-
fices, to be offered for them, syth y
hee didde ordeyne sacrifices, for
thynges of lesse importaunce and
weyghte?

1. Cor. 15.

1. Thej. 4.

Is the holy Ghoste soo vncharita-
ble and so forgetfull, that he wold
haue left the pooze deadde vnpro-
vided for? Agayne, howe many ty-
mes doeth the holy Apostell make
mention of the rysing again of the
deadde, and yet not one only word
doeth he speake of the praying for
them?

ALBION. I perceyue y ye will
conclude, y in all the scriptures no
mention

Purgatorie. fol. 324.

mention at all is made of purga. In all the
tozre, noz of praying for the dead, scriptu.
and y we haue no nede to pray for res no me
them. tion at all

PHILALE. I will abyde styl is made
in that mynd & opinion, vntyll I of purga.
haue found som autoritie or exaple tozre, noz
in the holi scriptur, y I may folow of pray.
without any peryll or daunger. ing for y

ALBION. Wherfore then did deade.
the church pray in king Edwards
days: Remember

not Lorde oure offences, noz the
offences of oure forefathers: was
not here a prayer made, that the
offences and synnes of our forefa.
thers, which were dead, shold not
be remembred, but forgottē & put
out of remembraunce: What call
ye this, if this be not a prayinge
for the dead: **PHILALE.** I graūt
and confesse that both Daniel and **Dani. 9.**
other good pzophets, and pzinces
of Juda, did make cōfessio & prayed
both for their own synnes, & y sins
of their forefathers, not to y ende **1. Esd. 9.**

Et. ii.

that

1. Neb. 7.

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4. reg. 22.

2. par. 34.

that God shoulde forgiue & pardon them that were already departed, beinge not able to adde any thing vnto their offences, nor too take ought away from them, sayth that they were already before their iudge but rather they 2 prayer & requeste was, that God would not impute vnto them, the synnes and offences of their forefathers.

Eze. 18.

ALBION. How shoulde he impute them, sithe that he sayeth by his prophete, that y sonne shal not beare the iniquitie of y father, but that the soule that hath sinned shal dye.

How the
synnes of
the forefa
thers be
imputed
or not im
puted.

PHILALC. I do wel agree vnto you in y. For, if y father hath ben wicked, and the sonne do for sake the wickednes of the father, nor will in any wyse folow it: the iniquitie and wickednes of hys father shal not hurte him no more thā the righteousness of his father shal profite or helpe him, if the father haue ben a righteous mā,
the

Purgatorie. Jo. 329.

the sonne be naughte and wicked :
but if the sonne doeth follow y^e in-
quittie and wickednes of his father
sith that he doeth alowe it by hys
wicked and abhominable deedes,
he doeth make him selfe guylye,
not onely of his owne wickednes,
but also of y^e iniquitie and wicked-
nesse of his fozefathers, wherunto
he doeth subscribe, augmentinge
and encreacinge it.

The Lorde speaketh of those, *Exo. 20.*
when he sayeth, that he will visite
and punishe the synne of y^e fathers
vpon the chyldren vnto the thyrde
and fourthe generation of them y^e
hate hym.

Wherefore, when the Lorde doth *4. reg. 17.*
threatene that he will punish hys
people, and sheweth the causes of
his wraath and fure, he doeth not
onely caste them in the tette with
the synnes of the lyvinge, but also
he doeth heape vnto them al y^e sin-
nes of their fozefathers and aunce-
teurs.

Et. iii.

And

The huntinge of

Mat. 23.

How the
true ser-
uaunts of
God dyd
pray for
þ synnes
of theyr
fozefathers.
thers.

And our sauioꝝ Iesus Chyſt doth
threaten the Scribes and Phari-
sees, that all the innocent bloud þ
was shed sens the bloud of Abell,
should be requyzed at their hãds.
Therfoze, we oughte not to synde
it straunge, if the Prophetes and
true seruauits of God, haue prayed
for the synnes of their fozefathers
in their confessions and prayers,
desyryng þ they might not be had
in remembraunce, for to enflame
and kindell the moze gods indig-
nation and wꝛath against them.

ALBION. But ye can not say
that Judas Machabeus didde the
lyke.

2. Mach. 12.

PHILALETHES. Marke ye
onely the hystoꝛie, and ye your
self shall fynd that he did euen the
same. For, there it is wꝛitten in
the same booke, þ they did fynd vn-
der the coates of them þ were slayn
of the iewels þ were offered vnto
þ Idols of Iamnia, whiche þ Jewes
were forbydden by the lawe.

Ther,

Purgatorie. Jo. 326.

Therefore they did all vnderstand
that they were slayn for þe cause, &
so they did prayse þe righteous iud
gement of God, who had opened þe
thinges that were hydden, and did
also fall to prayer, þe the synne that
was committed, might be forgiven
For, we can not denye, but þe God
doeth some tymes for the synne
of one man punishe a hole people
as it appeareth by Acham, that had
despyled hys handes with the spoy
les of Hierico.

But how many tymes hath god
punished the crudelitte of the fa
thers in their owne chyldren: Do
not bothe the histories and prophe
cies of the Amalechites, Ammoni
tes, Moabites, Madianites, Edin
means, Babylonians, & of the Is
raelites them selues declare play
nelye thesame: for thys cause Da
uid did saye: in the prayer that he
made agaynst hys enemye, who
hydde fyghte agaynst God, and
agaynst hys owne conscience.

Some
tymes a
holle peo
ple is pu
nished for
the syn of
one man.

1osu. 6. 7.

psal. 109.

Et. iiii.

Let

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Let the wickednesse of his fathers
be had in remembrance befoze y^e
Lorde, and lette not the synne of
his mother be done awayne.

Let them alwayes be befoze the
Lorde: but as for the Memorial of
them selues, let it perish from out
of the earth: and that because bys
mynde was not to do good. But
of this, we have a notable example
in Achab, whose synne was horri-
bly punished in his posteritie and
chyliden.

4. reg. 10.

Therefore, the prophetes do not
onely thzeatene the wicked, y^e thei
shall haue a miserable ende, but
also they do prophesye befoze, of y^e
miseries and calamities that shall
happen vnto their chyliden, as it
appeareth in the prophesye of Esai
against Babylone and other lyke.
But for to auoide, and escape all
those miseries and calamities, &
also for to pacifye the wra the of
God, y^e is kyndeled against vs, as
well for our owne synnes, as for
the

Esa. 13. 14.

Purgatorie. No. 327.

the synness of oure forefathers, ~~What~~ that there be no better prayers or sacri prayers
fices, than to repente vnseignedly & oblati-
and with amendement of lyfe too ons be a
flye vnto y mercye of God, taking valeable
holde thereupon thzough saythe in for y dead
oure sauour Jesu Chzist. that theyz

These be the good prayers and synnes be
oblations y be aualeable for y dead not impu
that their synnes maye not be reke ted vnto
ned vnto vs, with oure owne. vs.

But whosoever ye take this place
it suffiseth me for this present, y I
haue shewed and proued vnto you
that ye can not mayntayne youre
purgatorie by it, althoughe thys
booke were Canonically and autē-
thike. And though ye woulde styl
gcue any credit vntoo it, and take
it for a booke of sufficient autoz-
tie, yet it can serue you better for
to proue the Lymbe, if there were
any, than for to proue purgatorie.

But syth that Jesus Chziste is
come, and that accoꝝdinge to your
owne doctrine, he hath fetched out

It. v.

the

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the fathers from thence, the example of Judas Machabeus, cā haue no moze place cmonge you,

EVTRAPELVVS. I trust bzo ther Albion, that ye are fully satisfied, touching this place.

ALBION. I confesse & graūt h̄ I haue nothing to sat against it. I wold bzing h̄. vii. chap. of Ecclesiasticus, & the. iiii. chap. of h̄ boke of Tobie, but besides h̄ ye mighte aunswere me that they be Apocryphes, & of no moze autozitie, than the bokes of the Machabees be, ye haue sufficiently aunswered those places alredy in our fyrste talke h̄ we haue had this daye, so that no man that hath any godly wit, can synde faute with your aunswer, & resolution that ye haue made vpo those textes.

Wherefoze, will I now come too suche scripture, that ye can not denye it to be Canonically and authenticke. What saye ye to this place of the psalmes. We went through syer

Purgatorie. Fo. 328.

fyre and water, but þy hast brought Belike
vs out, and refreshed vs. For, ma thei haue
nye doctozs of diuinitie do expound not onlye
it of the fyre of purgatorie, thzough fyre in
the which the soules muste passe, purgato-
rie to be purged, afoze they cā en- ry but al-
ter in to the heauenly rest. so water

PHILALE. As touching thys foze to
place of the psalmes, it is most ma bathe in,
nifest and playn, þy the pzophete in þy soules.
the psalme doeth speake of the ty-
rannye and oppzession, and of the
great afflictions, troubles and ad-
uersities that the people of God
did suffer, out of the whiche God
deliuered thē. And that he mighte
the better comprehend in a sūme,
the miseries, calamities, daungers
& perylls, þy the chyldzen of Israell
were overwhelmed with all, he
sayeth in the person of them: We
are come to fyre and water, & thou
hast led vs thzough them. He doth
most chiefly vse þy similitud of fyre
and water, because that there is
nothyng, that will sooner kyl and
dispatch

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dispatche man oute of the waye,
than the fyre and water will, if
they can get any power ouer him.

psal. 16. 89
96.

Esa. 4. 33. 13

Iere. 49.

1. Pet. 1. 3.

Mat. 17.

And therfore, they are many ty-
mes taken in the holy scriptures,
for temptations, troubles, persecu-
tions, daungers, passions, deaths
and for the iudgementes of God,
wherwithall thinges be tryed, pro-
ued and consumed as with fyre &
water, so that no man can escape
out of them, except the Lorde doth
deliuer and drawe hym oute, as it
is sayde here afterwardes. And
thou hast deliuered and refreshed
vs. For this cause he sayeth a litle
before: it is he y^e holdeth our soules
in lyfe, and suffereth not our feete
to sleepe. For, God had proued
vs, and hath tryed vs in the fyre,
as the syluer. And then afterwar-
des he doth declare how this thing
was done, and what was the fyre,
whereln the people of God was
tryed, sayinge: Thou hast brought
vs in to captiuite, & layed trouble
vpon

Purgatory. fo. 329.

Upon oure loynes, thou hast made
men to ryde ouer our heades, sig-
nifyinge therby that the seruaunts
of God were put in to þe handes of
their enemies, where they suffe-
red greate miseries, payns, tormē-
tes, and anguyshes, so that mē did
ryde ouer their heades, and dydde
most despittefully treade them vn-
der their feete, beinge by reason of
these great calamities & troubles
as men that be soo soze payned in
their loynes, y they haue losse all
their force and strength.

Moreover, that which foloweth
afterwardes, doeth playnely de-
clare, that the prophete doth here
speak of the trouble of this world
For, he sayeth by and by after.

Wherefore, will I go in to þe house
of the Lorde, with burnt offrings
to paye hym my bowes, whiche I
promise with my lippes, & spake
with my mouthe, when I was in
trouble.

ALBION. I do not denye but
that

The hunting of

that your exposition had a goodly
appearaunce of trueth. But I
would that ye shoulde do in youre
answers, as I do in myne objec-
tions. For, I do not onely aleadge
the places of the holy scriptures,
but also I doe for the mooste part
bring streightwayes with them
the exposition of the auncient doc-
tors. For, syth that our contro-
uersye is not touching the autho-
rities of the scripture, which we do
all allowe, but touchinge the mea-
ninge sense and vnderstandinge
of them: me thinke that he hath a
greate aduantage, that can shewe,
that the olde auncient doctors of
the church are conforable and
agrecynge vnto his expositions.

W H I L A L C. I will not be
agaynste you in that point. And
therefore, I am content to doe as
ye will haue me to do. But in
doinge thus, if we fynde, that the
doctors do not agree among the
selues in their expositions: wee
must

What au-
torities of
the fathers
ought to
be allowed

Purgatory. Fo. 330.

must also be at this point, that we do alwayss folow the moſte auncient doctours, and thoſe that haue ben of greateſt autoritie in y^e auncient Catholike church, & whose expositions are moſte counſorma- ble and agreinge vntoo the holpe ſcriptures.

ALBION. Your ſayinges be reasonable.

PHILALE. Heare then the *Methodius*, expoſitiō, that *Methodius* doth gene Aglaophon, vpon this place of the psalmes, as *Epiphanius* ſweringe to Aglaophō, who was li. 2. Tom. 4 an *Origenist*, as *Epiphanius* doth here. 63 testifie and witneſſe.

The opt.

The *Origenistes* did appointe ninon of a purgatory, for to purge the ſoules afoze that they did enter in too the bodes. For, they ſayde, ſoloching pur- toyng the doctrine of *Plato*, that the ſoules were created a greate whyle afoze the bodes, and that they came doune from heauen in too theyn. Whereupon *Methodius* ſayeth:

It

The hunting of

It is a fable and a Tragicall sayinge, to saye that the soules haue ben caste doune from heauen, and that they passe thzough fountains of fyere, and thzough waters vpo the backe of the syzmament, when they be sent in to this world, wher we be. And then he aunswereth to the aleadginge of the place, y hath ben bzoughte out of the psalmes, whiche Aglaophō did aleadge for to confirme hys purpose, agaynst whome Methodius doeth dispute, sayinge on this maner: **O** God y hast proued vs, thou hast tryed vs in the fyre, as syluer is tryed. The martyrs are proued continually, with temptations, and with y be- hemency, and impetuositie of tor- mentes. For, the pzophcies are many times fulfilled for our faith and for the that do fight valeantly and with holynes: Let vs geue thanks vnto God, sayinge: Thou hast proued vs &c. **W**ho hath cha- lised them with great payne and trauayls

The expo-
sition of
Methodi-
us vpon
y place y
is adged
out of the
66. Psal.
The con-
flicts & ba-
tays of y
Martyrs.

Purgatory. fo. 331.

travayls, settinge forth truelye
vnto them the Olympiacke or he-
uently conflyct, there for to wyne
the victorie, to the ende, that they
might obtayne the greater glorie
towards hym. Consider also þ
Salomon speakynge manifestlye *Sapi. 3.*
of the martyres, doeth wypte a-
greinglye vnto these words God
hath proued them, and hath found
them worthy of hym. He hath
tried the as the gold in the forna-
ce hauinge sayed before: Althoughe
they be punyshed before men, yet
they hope is full of immortalitye,
and hauyng ben a lyttle chastised
they shall receyue great benefits.
And by and by after: Ther be, sai-
eth he. ii. sortes of martyres, which *Two*
haue bore away goodly victories *sortes of*
the one be of the new Testament, *martyres.*
and the other of the olde, whiche
wyth one accorde do send resoun-
dyng prayses & laudes for to defend
the cause of God, and of the kyng
of all kynges, and of all thinges:

Ab. i.

God

The hunting of

O God thou haste proued vs : we
haue gone throughe fyre & water:
Thou hast broughte vs in to cap-
tivity: Thou hast put trouble, ad-
uersitee, and affliction vpon our
backes, that is to say, the lawers
and iudgements of the Gentyls,
or the temptations, wherewith
beinge afflicted and tryed in the
fyre, they haue bene valeauntlye
proued. For he sayeth: Proue me,
Lord and try me: burne my loines
and my hearte with fyre. Let A-
braham also saye: beinge tryed
in his own bowels because of his
only begotten sonne: Let also Job
say, after the fylth did come down
from his sores: let also those three
yong men say in the fornace: Thou
hast proued vs with fyre. There-
fore it shal be also lawfull for me
Methodius to say: **O** God almighty
& everlasting father of Christ, whē
I haue in thy day, gone throughe
fier, without dolour & payne, and
whē I haue chaunged y nature of
waters

Purgatory. fo. 332.

Waters in to a burning nature, & have escaped theyr behemency and impetnositye & rage: I haue gon through fyre and water, and thou shalt refreſhe me. For, this is thy promyſe vnto all thoſe, that loue thee: If thou goeſt through the water, I am with the, and if thou goeſt through the fyre thou ſhalt not be burnt, the flame ſhal not burne the. This is the expoſition of Medius, which Epiphanius doeth alſo leadge vpon this place. They are both verie ſanctient. And ye ſee Fyre and that they make no mention of pur water fagatory, but referre theſe wordes ken for te of the prophete vnto the aduerſy, tations, ties and perſequutions that the aduerſiti ſervantes of God doe ſuffer in es, & perſe this worlde, bothe for theyr cha, quitions ſylement and correction, and alſo for the tryall of theyr faythe, ſtedfaſtneſſe and patience, and for the gloryfyinge of God by them.

ALBION. I am content to gene over that place.

Al. it.

But

The hunting of

Esa. 4.

Mal. 3.

But it is wyrtten in *Esa.*, that the Lord wil wash away the fylthynesse of the daughters of Syon and that hee wyll cleanse the bloudde of Ierusalem from the myddest of hyr; wyth the spirit of iudgement, and with the spirit of burnynge. And in *Malachie* speakynge of the comynge of oure sauoure Iesu Christe, we haue these wordes: who shall be able to endure, when he appeareth. For he is lyke a gold smythes fier and lyke washers sope, he shall set hym downe to trye and clense the syluer, he shall pouрге the chyldzen of Leui, & shall purysye them as gold and syluer, that they may brynge meate offerynge vnto the Lorde in righteysnesse.

What can ye say to these places?

PHIL MLETHERS. I saye y they be wel alledged to y purpose for too proue purgatoye with al.

ALBION. If ye thynke, that they be not well alleadged to the pur

Purgatory. Fol. 333.

purpose; Origine and Saynte As well
Augustyne so, it, whiche haue so for to
vnderstanded them. Heare fyrste proue y
the wordes of Origine: He that the more
is saued, is saued by fyr, that if is made
by chafice, any thig be mingled of of greene
y nature of led, the fyr may burn chese as y
and melt it y al may be good gold. there is a
For, the gold is holden for good purgato
of that earthe, that the Sayntes ry
oughte to haue and as the forname
doth trye the golde, so doeth tem- Ori, in exo
tation trye the ryghteous me. At home, 6.
behoueth then that all come vnto
the fyr they muste come vnto the who can
forname. For, the Lorde is lytte here pyck
downe, to melte and pouрге the out a pur
chyldezen of Iuda. gatoribut
But when we be come thether y papists.
if anye manne doeth byynge ma
nye good woꝝkes, and lyttle wic
kednesse, that lyttle is molten
and pouꝛged by fyr, as ledde,
and the holle remayneth as pure
golde.

If any doeth byynge moze led,

Tab. iii.

there

The hunting of

there is moze burnyng that there
maye be moze welynge, that al-
though there be lyttle golde, yet
it may remayn purged and clen-
sed. If anye doe come beyng all
ledde, it shall be done wyth hym
as it is wyttē: he shall be ploun-
ged and caste in too the deepe, as
ledde in the myghtye water.

PHILALE. I know that one
Alphonſus, beyng a ioly doctour
of the popes churche alreadgeth
that place for to proue youre pur-
gatoye wth all: but ye see plain-
lye, that there is not one woorde
that maketh mention of it. For,
he speaketh of a fyer and of a for-
nace, wherein menne are tryed.
But ye do not set vp youre pur-
gatoye, for to haue menne to be
tryed in it, but for too punyſhe
them, after that they haue bene
alreadye tryed.

Can a ſpa for elles, how could they be pu-
niſhed be anyſhed? Therefore I do maruayll
ſhamed of that he is not aſhamed to bynge
anythiſg

foorth

Purgatorie. fol. 334.

foorth Dorigine, as a maintainer
of youre purgatorie which he ne-
uer kinswe.

ALBION. He is not so much
out of reason, as ye thynke. For
to what purpose shoulde Dorigine
saye, that they which carye away
some synnes wyth them, shall be
poured in the other world: whi-
che synnes he doth vnderstand by
the ledde, as by golde he doth vn-
derstand sayth and good workes:
Doeth not he playnely saye, that
some shall be poured, and some
agayne swallowed vpp in the
gonlfe of hell, as the Egyptians
were in the readde sea, goynge
doun in to the botome of it as
greate beaue lompes of ledde:

PHILALETHES. Dori-
gine doeth not speake there of the
other worlde.

For he maketh expresse mention of
the temptations of the righteous,
which he calleth a fyre and a for-
nace, wherin this trial is don, that

Ab. iiii.

he

Exo. 15.

The hunting of

he speaketh of here in thys place,
and not in the other worlde.

*Augu. de. ci
ui. dei. li. 20
ca. 25.*

How the
place of
Esai oug
ht to be
understa
ded.

the afflic
tions of h
churche.

ALBION. If ye thinke that
Orpigne hath spoken to darkelye
heare Saint Augustyne, who say
eth playnelye, that it appeareth
by these places, whych haue bene
alcaged out of Esaye and oute of
Malache, that there shall be cer
tayne purgynge paynes for some
folke in thys iudgemente, that is
spoken of, in these textes. What
are ye able too saye agaynst all
thys? Here haue ye Esaye, and
Malache, and the exposition both
of Orpigne and of saynt Augustin
vpon them.

PHILALETHES. It is most
euydente and playne that Esaye
in that place doeth counforte the
churche, after that he hadde pro
phesied of the destruction of the
people of God.

And for to do it y better, he decla
reth vnto the church y the same y
he suffereth & endureth by y righte
ous iudge

Purgatorie Fol. 335.

iudgement of God, shall not mynisch
no2 harme her, but pzoofite her verie
muche. For, that which the sayth-
full do suffer, is vnto them as a
purgatorie, for to purge and clese the spot
the spotted, y do yet remayn in the tes of the
which he calleth first fylthynes, & church.
afterwarde bloudde, signifyinge
therby all one thinge. And y same
dyd he, for to declare better vnto
vs, how abhominable oure sinnes
are, comparing them vnto the vn-
cleane bloude of a woman, which
is a punishment of the curse of
spynne, and likewise vnto bloudye
murther. For, whyles God doeth
suffer iniquitie to reygne, with-
out chastisement or punishmente,
not onely y wicked, do ware worse
but also the good are marred and
corrupted with them.

Wherefore, it is necessary y God
shoulde set his hande to it in good
ernest, and that he playe the phis-
cion, pourging his churche frome
the iniquitie & wickednesse, wher-

Ab. b.

with

The huntinge of

The me-
dicine of
the church.

The church
is pur-
ged two
maner of
wayes.

With Satban goeth about too cor-
rupt it. But the medicine must be
tempered & made according to the
nature of the disease and sicknesse,
which some tyme is so greate, y it
nedeth not onely a light purgatio
but also the knyfe for to cut, and y
whote yron, as fyre for to burne,
The church then is purged two
maner of wayes. When God doth
chastise & punish in it the synners.
The one is, when he taketh away
the wicked from among the good.
The other is, when he bringeth
lowe his saythfull seruaunts, mo-
tifyinge them, & making the more
obedient vnto his will. For this
cause he sayeth by Esai the pro-
phete, y he will cleanse the filthy-
nes of the daughters of Syon, and
pouge the bloude of Hierusalem
from the midst of it, by the spy-
rit of iudgement, and by the spy-
rite of burninge.

ALBION. What doeth he
vnderstand by the spirit of iudge-
ment,

ment, and by þe spirit of burninge.

PHILALE. He vnderstandeth The spi-
by the iudgemēt, that by rightnes rit of
and righteousness, that men shall iudgemēt
agayne be broughte to, because þe and of
thinges, that are out of order, are burning.
put in their right order, bi by right
and righteous iudgement.

And soꝛ to declare better the per-
fection that shoulde be in it, he ma-
keth mention of the burning, & of
fyꝛe, therby to signifie, that after
that the Lorde hath set hys hande
to it, the churche shalbe cleane, as
golde and syluer that goeth out of
the soꝛnace.

The Lorde blseth a lyke maner of
speakinge, when he sayeth by Ezech.
chiel, that he will gather all the
golde, syluer, peuter, lattu, copper
lead, and yꝛon, and all kynde of
mettalles, and that he will caste
theym in to the soꝛnace, and melt
them, and also tꝛe them in þe mid-
dest of Hierusalem.

And because that troubles can
not

The huntinge of

It is the
spirit that
must doal

not of them selues, bzing men to þ
acknowledginge of them selues, þ
God wil haue them to be brought
to by them, I meane by troubles &
afflictions (as we se by experience
in the vnfaithfull, which not only
do not amende, but manye tymes
do ware the worse) he sayeth that
he will do thesame, by the spirite
of the iudgemēt, and the spirite of
heate and burninge: that is to say
by the iudgement, beates burning
of the spirit, whiche shall bzing al
thinges in to their place agayn, &
make them to serue for the purgig
or clensing of his churche.

Ej. 4.

And therfore he sayeth a littell
afoze, that they that shall remayn
in Syō & Hierusaël shall be called
saintes, and that all in Hierusakē,
shall be witten in the boke of the
liuinge. Do ye not thinke brother,
Albion that this exposition doeth
not muche better agree with thys
sayinge and place of the prophete,
and with all the circumstaunces
of

Purgatory. Fo. 337.

of it, than if it should be exposed
of a purgatory, beinge prepared
in the other worlde for synners,
whiche Estate neuer thoughte vpon?

ALBION. And doe ye thinke
that I will rather folowe your ex-
position, than the exposition that
I haue brought out of saincte Au-
gustine?

PHILALC. Saincte Augu-
stine doeth also setfoorth vpon this
place, the purging, which is made
in the church, by takinge alwaye
the wicked.

The expo-
sition of
S. Augu-
stine.

De ciui. dei
li. 20. ca. 25

ALBION. It is true. But
saincte Augustyne doeth not allow
thesame exposition, because y^e the
prophete doeth speake of a perfect
pourginge, whiche can neuer bee
founde in this worlde, and because
that it is sayde lyke wyse in Mala-
chie, that the sonnes of Leui shall
be melted, pourged and tryed, as
golde and syluer, & that they shall
bryng vntoo God an offeringe in
righte.

Mal. 3.

**The son-
nes of
Leuy.**

The huntynge of
ryghteousnes, and that the offering
of Juda and of Hierusalem, shalbe
pleasaunt vnto him, as in the an-
cient dayes and first yeaers. It is
manifeste and playn that the pro-
phete doeth vnderstand, by þe sons
of Leui, and by Juda and Hierusa-
lem, the chyldren of God, for he
speaketh by and by after of the iud-
gement, that shalbe vpon the wic-
ked and reprobate.

Moreover he speaketh of a perfect
righteousnes and offeringe, as he
doeth playnely shewe, when he
sayeth, that suche a sacrifice & of-
fringe shalbe acceptable vnto the
Lorde, as in the aunciēt dayes, and
first yeaers. Whereby I doo with
S. Augustyne vnderstand þe tyme
of innocencye, wherein Adam and
Eue were in the earthly paradysse
 afore they had synned. For, synce þe
they, righteousness was then per-
fecte, the sacrifices that they offered
vnto God, were throughte it per-
fect also. Whiche perfection I
meane,

Purgatorie. Fo. 338.

meane, suche as was then, cā not
be founde amonge men as long as
the worlde laste. Wherefore, we cā
not vnderstande this maner of pur-
ginge, whereof this oblation shall
proceede, that the propheete doethe
speake of, but of the purginge
that shalbe done in purgatorie, in
the other worlde, after the whiche
there shall remayne no fylthynges
of synne, whiche cleaueth alwayes
vnto our fleshe, as longe as wee
lyue here in this valle of myse-
rye.

PHIL. 1. 5. If ye looke nar-
rowly vpon the wordes of Pala-
chie, ye shall easely perceyue, that
he doeth not in this place speake
onely of the laste comynge of oure
sauoure Iesu Christe, but mooste
chieflye of the fyrste. For, al-
though hys sayinge shalbe mooste
entyerely, perfectly, and bolde-
lye performed at hys laste comynge,
when we shal haue a new heauē,
and a newe earth, where as in
the

The expo-
sition of
place of
Palachie

The huntinge of

the whiche righteousnesse shal inhabite and dwell: yet all this dyd begynne in the world, as soone as the woorde of God was preached vnto men. It beganne I saye, in them that did receyue the word of God by fayth: but it did take place most chiefly, when our sauour Iesus Christ was manifested in the fleshe, and his Gospell preached, whiche he hym selfe doeth calle fyere, when he sayeth: I am come too sende fyere on the earth, and what is my desyre, but that it wer alrede kyndeled:

loc. 12.

Why the DY D I M Y S. **W**herfoze, doth gospel is our sauour Iesu Christe, call bys called fier gospel fyere: and what P H I L A L C. He doeth call vertue it it fyere, because that it doeth separate the good from the euil, as the bathe to rate the good from the euil, as the pourge. fyere doeth separate golde from the drosse, & because that it doeth kyndell the fyere of hel, agaynst those that do reiecte and refuse it, makinge theym selues thereby more gyltye

Purgatorie. Col. 339.

gyltye and faultye, than they of So-
dome and Gomozre, and also be *Mat. 10.*
cause, that it doeth purifye y^e elect *Luc. 10.*
thzough saythe, which cometh by *Act. 15.*
the hearing of it. *Ro. 10.*

Therefore, our sauoure Chziste
sayeth vnto hys disciples: Ye are
cleane, because of the word that ye
haue hearde. And for thesame selfe *Io. 15.*
cause did he send vnto his Apostles *Act. 2.*
hys holy spirite in the lykenes of
fery tungs, by y^e means of whom
he did make a meruaylous pour-
ginge vpon the earthe, by the prea-
ching of hys gospell, as well by y^e
mynistery of hys Apostles, as by
their successors.

Then did he th^e dede baptize hys
disciples with thesame baptisme
of the spirite and fyre, whercof
saincte Ihon Baptiste did confesse
hym to be the aūtour & minister.

These and all the true Chzistians,
are the chyldzen of Leui, and the
true spirituall Leuiter, y^e the p^ro-
phete doth speake of, that is to say
the

Mat. 3.

Luc. 3.

What be
the true
chyldzen
of Leui.

The huntinge of

1. pet. 2.

Exo. 19.

the true kyngely priestes, y^e saint Peter maketh mention of, making a cōparison of the spiritual priesthode of the Chyristians, with y^e auncient priesthode of the Levites, & hauinge a respecte vnto the place of Moses, where he calleth the auncient people of God, a kyngelye priesthode. Whiche titell maye muche better be applyed vnto the Chyristiane people, than vnto the people of Israhell. For, it is he that offreth the true spirituall offeringes, as Peter hym self doeth testefye in the same place.

ALBION. All this maketh nothing to that, wher he speaketh of the perfect righteousnesse, and of the oblation that shall throught it, be made acceptable vnto God.

The right PHILALE. The prophete teousnes speaketh nothinge here of the perfection of the true secte righteousnesse, at leasse he speaketh of it none other wyse, than the holye scripture is wonte too speake of the righteousnesse of the

Purgatorie. Fol. 340.

the faythefull, whiche is perfecte The
in oure sauoure Iesu Chyſte, by righteous
the felowſhyppe that they haue in nes of the
hys righteouſnes, although in the ſaints is
ſelues it is vnperfecte. perfect in

Therefore, ſainet Auguſtyn ſayeth Chyſt
doth not to ſtrauagle ſo muche as thoughten
he doth, for too ſhewe and declare the ſelues
howe the offeringes, that ſhalbe it is moſt
made in the righteouſnes, that the vnperfect
prophete doeth ſpeake of, ſhalbe
pleaſaunte and acceptable vnto
God. For, woulde ſaincte Augu-
ſtyn ſaye, that no oblation and ſa-
crifice of the churche didde euer
pleaſe God in this worlde?

But the churche neuer coulde
offer ſacrifice throughte ſaythe in
oure ſauoure Iesu Chyſte, but y
it was acceptable vnto God.

Wherupon
The prophete then, hath not ther to y pro-
a reſpecte vnto that eſtate, y man phet had
was in afore his ſynne, but vnto reſpect,
the eſtate that the church of Iſrael when he
was in, when it was in beſt order did worſhippe
moſt pure and holy, as in the time theſe
of thinges.

The huntinge of

of Abzabam, Isaac, Jacob, Moyses
Aaron, Phinees, Josue, Samuell
Dauid, Czerbias, Josaphat, & such
other. For, he maketh a compary-
son of the estate that it was in, af-
ter the destruction of Hierusalem,
and duringe the captiuitie of Ba-
bylone, with the same flourishing
estate, that it was in afore: whiche
seemed to be a moste perfecte estate
in comparyson of that, that it was
fallen in to. For, although the te-
ple and cytye of Hierusalem, with
the dyuine service were restored
agayne, after their cominge home
agayne from Babylone. Yet the
glozie of the seconde temple, dyd
appoche nothinge nere to the glo-
rie of the fyrste.

Esa. I.

ALBION. Could ye aledge
any place of the scriptur lyke vnto
this, that can be expounded after
thesame maner, & so I may knowe
whether your exposition be taken
out of gods worde or not?

PHILAE. We haue in a
maner

Purgatorie. fo. 34^r.

maner the lyke place in **Esai**,
wher the lord, after that he hath
spoken, a longe tyme of the naugh-
tyness and corruption that was in
Hierusalem, doeth say: And ther-
fore shall I laye my hand agayne
vpon thee, and burn out thy dross
from the purest and fynest, & put
out all the ledde, and sette thy iud-
ges agayne, as they were some ty-
mes, and thy **Senatours** as they
were from the beginning.

Then shalt thou be called the righ-
teous cytpe, the faythfull cytpe.

And **Syon** shalbe redemed with
equytie, and her captiuitie with
righteousnesse. It is most certayn
and sure, y **Esai** doeth not speake
there of the righteousnes and pu-
ritie, that was afore the transgres-
sion of man, or fall of **Adam** nor of
the purenesse, y shalbe in y church
in the worlde to come: but he com-
pareth the restitution or restoring
agayne, y shoulde be in y church,
with the fyrste estate of the same,

The huntinge of

The Isra under the figure of the Israeliti,
elitycal call church. **Wherein**, bothe
church **Esate** and **Malachie** do playnly de-
clare, that the auncient Israeliti,
ourshaue call church, and ours haue be al-
hene al wayes one church, althoughe the
waiesone ceremonies were diuerse.

But if ye will peraduētūre p̄esse
 me syl, with the auctoritie of S.
 Augustyne, beyng not contente,
 with the expositions that I haue
 brought foorthe: I will bring the
 exposition of S. Hierome againste
 Jerom by it. For, he hath not expounded this
 place y^e place place y^e was aledged bi you first of
 of Esay. purgatozpe, after this lyfe, but the
 baptisme of our sauioz Jesu chzist

*Jer. in Esay
cap. 4.*

whiche is done by the holy Ghoſte
 and spete, wheruppon he sayeth,
 that oure sauiozre Chziste doethe
 washe awaye the fylthynesse,
 with the spirite of iudgemente,
 and the bloudde with the spirite of
 burninge.

For, that whiche is lighte, is was-
 shed awaye, and y^e which is heauy

is

Purgatorie. No. 342.

is bzent oute. For, he had sayed
afoze: then shall the remnaunce of
Israell be saued, when their syn-
nes shalbe fozgeuen in y baptisme
of the sauiour, and when the blud
shalbe washed awaye, that thys *Mat. 27.*
erringe and synnefull people, dyd
take vpon them, sayinge: Let thys
bloudde be vppon vs, and vppon
our chyldren.

Therfoze, we reade afoze: yours *Esa. 1.*
handes are ful of bloud, and after-
wardes, callinge them vnto repen-
taunce, he sayeth: washe ye, and be
cleane. And then doeth he con-
clude: we learne by these thinges,
that man geueth onely water, but
God geueth the holy Ghost, tho-
rough whome, and by whome the
fylthynesse be washed awaye, and
the synnes of the bloudde purged
cleane.

This is the exposition of Saint
Hierome, which doth much better
agre with y place, thā y expōitiō
that S. Augustyne hath set forth.

The huntinge of

CATRAPACE. Let me thinke that the expolitio that ye broughte for the fyfte, is moze confor-
mable, and agreinge vnto the sense & meanings of the prophete.

*Ierom in
Mala. ca. 3.*

WILLIAMS. In dede it varieth not muche frome the expolitio y^e be getteth vpon the place y^e was brought out of Malachie. For there he doeth alledge those places, y^e I haue alledged out of saint Luke and Ezechiel, and in the same sense, y^e I haue alledged them.

*1. pet. 3.
Eze. 9.*

Then he sayeth after wardes: And he shall purge the sonnes of Leui. For, it is tyme, that the iudgemēt begynne at the house of God.

Begynne, sayeth he at my saints, or at my holy ones. Understande in the sonnes of Leui, all the priestly dignitie. Now, if the priests must be purged and tryed, that the pure golde maye remayne, and y^e soluer also: what must we saye of the other? whiche after that they haue purged, and made clean, the

shall

Purgatorie. Fo. 343.

Shall they offre righteous sacrific-
ces vnto God, and theyr sacrifice y
they shall offer, for Iuda & Hieru-
salem, that is to saye, for theym y
confesse the Lorde, and regarded y
peace of Hierusalem, which is the
churche, in theyr spirit, shalbe as
the dayes of the fyrste worlde, and
as the aunciet yeares, that as they
haue pleased God at the begyn-
ninge, soo they maye begynne too
please hym also, after their synne
and repentaunce, after that they
shalbe purged from all fylthynges
of synne. We see now, that Hierom
maketh no mention here of the o-
ther worlde, no2 yet of the estate y
Adam and Eue were in, but doeth
expounde playnely this place, as
I haue expounded y place of Esate.
And as for Origene, I haue suffi-
ciently shewed alreedy, that he ma-
keth nothinge for your purgatorie
for whye: it was the lesse of his
thoughtes. Besides that, the aun-
swere that I haue made vnto S.

Fr. b

Augu.

The huntinge of

C U R A P C. Let me thinke that the exposition that ye broughte for the fyrste, is more confor-
mable, and agreinge vnto the sense & meanings of the prophete.

*Ierom in
Mala. ca. 3.*

P H I L A L C. In dede it varieth not muche frome the exposition yf he geueth vpon the place yf was brought out of Malachie. For there he dooth aleadge those places, yf I haue aleadged out of saint Luke and Ezechiel, and in the same sense, yf I haue aleadged them.

*1. pet. 3.
Eze. 9.*

When he sayeth after wardes: And he shall purge the sonnes of Leui. For, it is tyme, that the iudgement begynne at the house of God.

Beginne, sayeth he at my saints, or at my holy ones. Understande in the sonnes of Leui, all the priestely dignitie. Now, if the priests must be purged and tryed, that the pure golde maye remayne, and yf syluer also: what must we saye of the other? whiche after that they haue purged, and made clean, they shall

Purgatorie. No. 343.

Shall they offre righteous sacrific-
ces vnto God, and theyr sacrifice y
they shall offer, for Iuda & Hieru-
salem, that is to saye, for theym y
confesse the Lorde, and regarded y
peace of Hierusalem, which is the
churche, in theyr spirit, shalbe as
the dayes of the fyrste worlde, and
as the aunclēt yeares, that as they
haue pleased God at the begyn-
ninge, soo they maye begynne too
please hym also, after their synne
and repentaunce, after that they
shalbe pouged from all fylthynes
of synne. We see now, that Hierom
maketh no mention here of the o-
ther worlde, noz yet of the estate y
Adam and Eue were in, but doeth
expounde playnely this place, as
I haue expounded y place of Esate.
And as for Origene, I haue suffi-
ciently shewed alreedy, that he ma-
keth nothinge for your purgatory
for whye: it was the lesse of his
thoughtes. Besides that, the aun-
swere that I haue made vnto S.

Fr. b

Augu.

The huntinge of

zech. 9.

Augustinus wordes, by you alledged, may wel serue for them both.

ALBION. Yet it is witten in Zacharie. Thou also throughte the bloude of thy Testament, shal let thy prisoners out of the pytte, That loke wherein is no water. These wordes me thinke serue well for purgedelivered gatorie, where the soules of the throughte good Christians, do looke for their our pray, deliuerance, through the bloude of our saviour Jesu Christ, which dedes. is the bloude of the newe Testamente.

ETTER. Your myndes are in many madde tales. For, some times they saye, that in their purgatorie, there is both fyre and water, and sometymes that it is a waterlesse pytte: Other whyles certayntly they say, y the soules be deliuered of the doct fro thence through y prayers & good tyme of y dedes of y lyving, & other whyles poppers. With, or through y bloud of y Testament, which is the bloud of our saviour Jesu Christ. What certaintye

Purgatorie. No. 344.

tye is there to be had in theyr doctrine. **DI DIMVS.** Yet me think, y^e thei, which wil haue water they are moze fauorable thā the other. For, whē y^e pooze seely souls haue ben wel roasted & broped, thei may yet go to y^e water, & there coul the selues, & quēche their thyrst, y^e thei haue gottē with the burning heat. But this comoditie they lack, that haue syer only & no water. **PHI.** Some are wōt to aledgē this place for to proue their limbe w^al, and some for to maintayn purgatorie: The expo but whosoever wil loke diligētelie sition of y^e vpon y^e wordes, he shal easely see, place of how much they are both deceiued. Zacharye. For, if this waterles pyt, shoulde be taken for y^e estate of y^e soules departed, it ought rather to be takē for the estate y^e y^e kiche gluttō was in, w^al the repobate, thā eyther for the bolome of Abraham or for purgatorie. For, whē y^e ryche doth pray Abrahā to send Lazarus that he maye dyppe his synger in the water, and lette one droppe of it
falle

Luc. 16.

The huntinge of

falle vpon his tunge to coole it: he doeth playnly declare, y^e he was in a botomlesse pytte o^r goulfe of anguyshes and intollerable toymets, where, there was not one onelye droppe of water, fo^r to quēche his thyrste, in the myddest of y^e greate syer of Gods indignation & wrath and that there was some wher Lazarus was, o^r els he shoulde haue hoped o^r desyred in vayne that he shoulde haue brought him some.

psal. 66.

Agayne, they of purgato^{rye} haue water: els ye woulde not aleadge this place of the psalmes: we wet throughe fyre and water: fo^r to p^{ro}oue your purgato^{rye} by it.

Moreover, it is not vnknown vnto you, that the soules be spirites, and that they do neyther eate no^r drinke, as the bodies do. And therfo^re, they haue no nede of materiall water fo^r to quenche they^r thyrste, o^r beate withall, as it hath ben alre^{dye} sufficiently declared in our seconde talks of this daye.

Lasse

Purgatory. Fo. 345.

Laſte of all, ye ſaye that the bloud
of the Teſtamēt, which is þ bloud
of our ſauſour Jeſu Chriſte, doeth
onoly deliuer the ſoules frome the
coulpe, faute and gyltynelle of the
ſynne, and that they muſt ſuffer þ
paynes due vnto ſynne, in purga-
toꝝpe, frome whence they can not
be delyuered, tyll they haue made
full ſatiſſaction theiꝝ ſelues, oꝝ tyll
they be delyuered by the meanes
of the pꝛayers and good dedes of The
theiꝝ frendes and kynneſſfolkes, ſo bloud of þ
that the bloude of the Teſtamente Teſta-
(except it be theyꝝ falſe conterfecte mēt, þ is
ted bloud, that they do dayly make to ſay the
in theiꝝ abhominable maſſe) after bloud of
that thei be ones come in to þ depe our ſauy-
pꝛyſon and puniſſhing place, can our Jeſu
no moꝝe helpe theym, noꝝ yet ſuc. Chriſt ca-
coure them. not helpe
Wherefoꝝe, this place can not ſerue the ſoules
foꝝ purgatoꝝpe. Foꝝ, thoſe pꝛyſo- after they
ners, that he ſpeketh of here, muſt be ones ſit
be delyuered thꝛough the bloudde purgato-
of the Teſtament. rpe.

Dp.

The huntinge of

falle vpon his tunge to coole it: he doeth playnly declare, y^e he was in a botomlesse pytte or goulfe of anguysshe and intollerable tormētys, where, there was not one onely droppe of water, for to quēche his thyrste, in the myddest of y^e greatesp^{er} of Gods indignation & wrath and that there was some wher Lazarus was, or els he shoulde haue hoped or desyzed in vayne that he shoulde haue brought him some.

psal. 66. Agayne, they of purgato^{rye} haue water: els ye woulde not aleadge this place of the psalmes: we wet throughte spere and water: for to p^{ro}oue your purgato^{rye} by it.

Whosouer, it is not vnknown vnto you, that the soules be spirites, and that they do neyther eate nor d^yinke, as the bodies do. And therfo^{re}, they haue no nede of materiall water for to quenche they^r thyrste, or heate withall, as it hath ben alredye sufficiently declared in our seconde talks of this daye.

Lasse

Purgatory. No. 345.

Firste of all, ye saye that the blood
of the Testamēt, which is y^e blood
of our sauiour Iesu Chyiste, doeth
only deliuer the soules frome the
coulpē, faute and gyltynesse of the
synne, and that they must suffer y^e
paynes due vnto synne, in purga-
toye, frome whence they can not
be deliuered, tyll they haue made
full satisfaction their selues, or tyll
they be deliuered by the meanes
of the p^rayers and good dedes of The
their frendes and kynnessfolkes, so blood of y^e
that the bloude of the Testamente Testa-
(except it be they^r false conterfecte mēt, y^e is
ted blood, that they do dayly make to saye the
in their abhominable masse) after blood of
that thei be ones come in to y^e depe our sauy-
p^ryson and punisshinge place, can our Iesu
no moze helpe theym, noz yet Iuc. Chyist ca-
coure them. not helpe
Wherfoze, this place can not serue the soules
foz purgatoye. For, those p^rysos, after they
ners, that he speketh of here, must be ones
be deliuered thzough the blouddē purgato-
of the Testament. rye.

Dp.

The hunting of

D P D J M A S. I praye you
brother Philalethes, let vs heare
the true exposition of this place, &
all the worlde maye vnderstande,
how shamefully they do wast the
scripturs, for to make the to serue
for their purpose.

PH I L A L E T H E S. The mea-
ning of the prophete is, that God
saneth his church through & blude
of the Testament, that is to say by
the vertue of the conuenant that
he did make with Abraham, pro-
misinge vnto hym, that all nations

The chrl. should be blessed in his seed, which
drt of god is our savior Jesus chrlst, through
haue ben whose blood this couenaunte was
alwaies confirmed.

deliuered And whensoever the chyldren of
through God were deliuered from any cap-
blond of tuitte, thraldome or bondage, it
conuenant was done through this bloudde
whiche is of the conuenante, that is to saye
& blond of for the promyse sake that he hadde
our sante made of hys sonne Iesu Chrlste,
our Iesus as well when the chyldren of Is-
Chrlste.

rael

Purgatory. fo. 346.

rael were deliuered out of Egypt
as when thei were brought home
agayne to Hierusalem, frome the
captiuitie of Babylone, and at al
other tymes when God dyd bring
them out of trouble and miserie:
but this was done mooste chiefe
when our sauour Iesus Christ, y
onely begotten sonne of God dyd
shedde his very hearte bloude for
the deliuerance and redemption
of all mankynde.

The prophete, then did vnderstand
by the prysoners, the chyldren and
true seruauntes of God, whiche
were and are captiues vnder Sa.
than y. diuel, y. enemye of mankynde
who was prefigured before, by
y. cruel tyrant Pharaos; & by y. king
of Babylone: And by the water-
lesse pyt he did vnderstand, y. bo-
tomlesse pytte and goulfe of al mi-
series and calamities whēce it is
impossible for man to come out,
by any maner of mean without y.
helping hande and greate power

What the
prophet
did vnder
stande by
the prys-
ners.

The wa-
terlesse
pyt, or the
pyt where
in is no
water.

of

The hunting of

of God almighty, our moste bounteous and mercifull father.

And vnto this doeth sainte Augustine agree sayinge: *Augu. de ciui. dei. li. 18 cap. 25.* Alio loco ad ipsum Christum in spiritu prophetie loquens, de remissione peccatorum per eius sanguinem: Tu quoque inquit, in sanguine testamēti tui emissisti vinetos tuos de lacu in quo non est aqua. Quid per hūc lacum velit intelligi, possunt di-

uersa sentiri etiam secundum rectam fidem. Nihil autem videtur nō eo significari melius, nisi humana miserie siccam profunditatem quodāmodo, et sterile, vbi non sunt fluentia iustitie, sed iniquitatis lutum. De hoc quippe lacu in Psalmo dicitur: Et eduxit me de lacu miserie, et de luto limi. That is to say: And in an other place, speakinge in the spirite of prophecie vnto Christ hym self, touchinge the remission of synnes throughte his bloude: Thou also, sayeth he, haste throught the bloude of thy Testament

Purgatory. Fo. 346.

ment let the prysoners out of the pyt, where no water is what he wyl haue to be vnderstanded by thys lake oz pyt, men may iudge many wayes, and that after the righte sayth. But me thinke that nothyng can better be vnderstanded by it, than the dype, and as it were y barein pzofoũdity oz depenelle of mans miserye, where the streames of ryghteousnesse are not, but the mudde of iniquitye. And of this pyt it is spoken in the Psalme: And he hath, sayeth he, brought me oute of the pyt of myserye. And oute of the myze and claye. We see here, what exposition pleaseeth Saynte Augustyne beste. Nozcouer ye maye easelye The sayperceauue youre owne selfe, that inge of zathys saying of the Propheete doth charye nothyng pertaine vnto the dead, doth no whyche are alreadye delyuerd thing per from those myseryes, that are tain vnto signyfyed bi the waterlesse pit, but the dead, vnto the lyvinge.

Py. i.

Fo.

The hunting of

For, he sayeth by and by after:
Turne ye now to the strong hold,
ye that be in prisonne, and haue
hope. Whiche wordes can not be
applied vnto the dead, but vnto
the lyuinge onelye, vnto whome
the ministratione of Gods word doth
belonge, because that they be yet
in theyr course, and in the conflict
and in suche estate, that they may
yet amende, and turne vnto the
Lorde, and haue a refuge vnto
hym, agaynst their enemyes.

ALBION. I haue no more to
say out of y^e old Testamēt, & ther-
fore, wil I go streight to the new.

Purgato-
ry is hun-
ted out of
y^e old Te-
stamente.
EVTRA. Is purgato-
rye hun-
ted out of the olde Testamente al-
readye: Merelye I truste, that he
shal haue but lyttle succoure in y^e
new, if we can haue leasure & time
too handell hym after hys kynde.

ALBION. And I wil helpe
him as much, as I can, sauing al-
waies, the submission & obedience
that I owe vnto our mother Ale-
thea

Mother
Alethea

Purgatory. Fo. 347.

thetia. Fyſte and ſozemoſte how do ye take that place of ſaint Ma-
thew, where oure ſaniour Jeſus Chyiſte ſayeth: Agree with thyne
aduerſarye quickly, whyles thou art in the waye with him, leſt the
aduerſarye deliuer the to the iudge and the iudge delyner thee to the
miniſter, and then thou be caſte in to priſon: Herelye I ſaye vnto the, þy ſhalte not come out thence,
tyll thou haſt payed the bittermoſt ſarthyng: What other priſonne can we vnderſtand here but pur-
gatorye: For in hel is no redemp-
tion noz hope to come out thence.
Syth then that it is spokē here, of
a deliuerance oꝝ goyng out after
that ſul ſatiſfaction is made: who
wold doubt but þy this priſonne is
purgatorye, wher þy ſoules are de-
tained & kept in pains & toꝛments
tyll they haue made full ſatiſſac-
tion ſoꝝ their ſinnes: PH I. Syth
that ye take the priſon after the
ſame ſozte, who is þy iudge that is
ſpoken of here: A L B J. God.

is as much
to ſaye as
mother
truth.

Mat. 5.

The
iudge.

py. ii

PH J.

The hunting of

PHILAE. And who is the aduersary?

The ad-
uersarye.

ALBION. The deuyll.

PHI. Who is the minister?

ALBION. The Aungelles.

The ser-
geant of
purgato-
rye.

PHI. We wyll saye then y the Aungels do carye the soules in to purgatoxye, and in to the places of tormentes.

ALBION. Who shuld do it els? the deuyls? Were it reason y the faythfull shoulde be put in to y handes of the deuill, for to be bnder him, whome thei haue ouercomed? And that they shoulde be punished by hym, of whome they haue tryumphed? **PHI**. A poore tryumphing God wot, if they be yet so wholdē in sinnes, that they must for them, be kepte in a syer, which is altogether like vnto the fire of hel for y time y thei be in it. We thinke y this office shoulde be moze mete for y deuils than for y Aungelles. For, it is not to be thought y the Aungels be tormē-
ters

Purgatory. Fol. 348.

fers of the soules of the faythfull,
and that thei take any pleasure in
enprisoning and tozmeting their
felowseruauntes and bzerhzen,
whom thei know to be citezins w
them of the heauely Hierusalem. *Luc. 16.*
I haue reade in the scriptures, y
the Aungels did carpe the soule of
Lazarus in too the bosome of A- *Act. 5. 12.*
braham, y is to saye, in to a place
of ioy & rest: and y they haue dely-
uered Peter & the other Apostels *leo. de vni.*
out of pzison, but I neuer reade y *sermo. in di.*
they carped them in to pzison, o2 *mortu.*
in to the place of tozmentes: o2 y
they did carpe the Kyng in to hell: *Ant. floren.*
Syth that your doctours confesse *in sum.*
that y deuils do stand by y soules,
that be in the payns of purgatory,
fo2 to reioyce at they2 pains & toz-
ments, & fo2 to deryde, mocke, and
laugh the to scozne, thei might as
wel haue geuenthe this office and
haue exempted the Aungels from
it. But what reason is there in
your exposition? If the deuyll o2
327. iii. synne

The hunting of

synne oughte to be vnderstanden
bi our aduersary, it foloweth then
that oure sauoure Iesus Chyist,
wyl hatie vs to be at agreement
with the deuyll, and with sinne.
But how can we agree with God
& with him? Whereouer he wylleth
that this agrement be made whils
we are yet in the waye, that is too
say, whiles we are yet in this life.
Whereby it folowethe that we
must do our good dedes, afore we
dye, that we may escape this pri-
sonne of purgatoz. Whych thing
shall serue to confyrm the pziests
prouerbe, whiche are wont to say,
that h candel that goeth befoze is

The cand^e better, thā h candel h goeth after.
del h go^e ALBION. How wyl ye then
eth befoze expounde this place?

CA. Syth that there is an ale-
gozre, and that youre doctours be
wont to playe and dalye with the
word of God: I wyl also a litle
dalye with them, and wil of my
parte geue you an aunswer, afore
that

Purgatorie. fol. 349.

that our brother Philalethes, do
bryng his exposition. First of al,
if there wer non other reason, but
that ye wil ground hereyour pur-
gatorie vpon an allegorie, yet
were it sufficiente to ouerthrowe
your foundation. For all the doc-
tours of diuinitie do graunt and
confesse that allegories are not
sufficiēt for to proue and confirme
any doctrine, what allegories so-
euer they be, excepte they haue a
more manifest, playne and ex-
presse foundation in the worde of
God, but that they be more pro-
per and fete for to ernate and
beautify the matter and too moue
the hearers, than for to proue and
confirme. For, they maye be set
fourth manie and sondrye wayes. A mery ex-
acording to y dexteritie wit and position
handsomnes of him, y hath them but
in handlig. And therfore if I wold most true
daly with y word of God as your if we so-
doctours doe, I myghte vnder low y doe
stande by the iudge youre holpe trine of y
father the Pope, whoe is, as a papistes.

The vse
of allego-
ries.

Py. lili.

Py.

The hunting of

Minos or Radamanthus, or as an other Pluto: by the aduersarye, I may vnderstand the order of ptes. For they neuer cease to quarrell with vs, for to draw sylly money oute of our purses, tyll they haue gotten all, and tyl they haue eaten by bothe the quicke and the dead. The minister or sergeant,

The ser-
geant y
carieth y
soules in
to purga-
toye.

is God Mercuri. For according to h poetical diuinity, he had wings, and did carye the soules in to hel: He was also the God of lucre and gaires of deceitfulnesse & theuery but who carpyth the pooze seelye soules of the Christians in to that terryble pypsonne of purgatoye, but syllye Lucre, and hope of gaynes and of the raunsome that our aduersaryes the pcestes doe looke to haue, for the delpuraunce of the soules oute of theyr deepe Dungeon whyche they haue so handesomelye buylded by theyr owne inuentions and vaine dreames:

Merely

Herelye, this loue of dame Pecunia, and ladye money, is the minister and sergeant of your god Pluto, otherwyse called your holy father the Pope. For, withoute it, I meane withoute the speciall loue of lady money, no soules should be carped in to purgatoꝛye: And if we wolde agree with our aduersaries the priestes, whyles we bee yet in the wyse, that is to saye, in this present lyfe, and geue theym all our goodes, leauinge nothinge vnto oure wyues and childꝛe, then shoulde there remayne no purgatoꝛye for vs, noꝛ sergeant to carpe vs to it. What thinke ye brother Albion, is not myne exposition as good as yours?

ALBION. A goodly exposition, I assure you.

CHARLES. I am sure, & after the sens and meaning of the wordes of our sauiour Iesu chꝛist neyther of our expositions is good oꝛ cometh nerer the pycke by a
p. b. myle

The huntinge of

a fryndely waie with thyne aduer
sarpe, he maye shewe thee some fa
uour, and release thee, the debte, &
so thou shalt escape the shame, &
trouble and the greate costes and
charges that solowe of lawynge.
Where as if thou wilt not agree,
and be at a frendelye composition
with hym, thou canst not escape y
payment: but the iudge shal know
of it, thou shalt be caste in the law
and condemned, and shalt be com
pelled with al extremitie & rigour
to paye the boole debte, withoute
abating one farthing: as thei that
be in prysonne for debte, tyll they
haue payed the vtmost pence.

This is the example and simili
tude that our sauiour Iesus christ
doeth setfoozth vnto vs, for to mo
ue and styre vs vnto brotherly re
concylinge. Howebeit, he doeth
not declare at large what he will
haue vs to vnderstande by it: but
it is enough for hym, to haue put
vs in the way, and to haue opened
the

Purgatory. Fo. 352.

the vnderstandinge or meaninge ~~that~~ of that, y^e he will teache vs, whiche Christ is as muche, as if he shoulde saye: wil gaue whyles thou art yet in this lyfe, & to vnder-
hast tyme, space, and occasion, a stand by gree with thyne aduersarie, that thys ex-
is to say, with thy bzoother & neigh ample-
bour, who is thyne aduersarie, as
longe as thou haste offended hym,
and arte holden vnto hym. For,
we are debtozs vnto all those that
we haue done wzonge vnto, and y^e
haue oughte agaynst vs. And
therfoze, let vs not suffer, that the
bloude of oure bzoother do crye for
vengeaunce, and deliuer vs in too
the h ande of the iudge.

Let vs not tary tyll we bee cyted **A whole**
for too appeare befoze the iudge: **some ex**
ment seate of almighty God: but **hortation**
let vs frendely and bzootherly agre
emonge our selues, whyles y^e most
righteous iudge doth geue vs spa
ce and leasur, and doeth him selfe
molte fauourably exhozte vs to do
the same.

A L.

The huntinge of

ALBION. I fynde your exhortation very good. For, let vs be sure y^e yf we do it not, after he hath tarped a whyle, he shall hym selfe make vs to agree.

PHILALE. But it shalbe to the great losse and shame of hym, that shalbe found in y^e fault, y^e hath ben the cause of the stryfe, and the let that the agreement coulde not be made. For, let hym be sure that bys malice and obstinacie shalbe deere solde vnto hym, and that he shall not be released of one onelye farthinge. Now if he be condēned to make satisfaccion vnto y^e iustice

If we be and righteousnesse of God, vntyll ones con- the laste penye be payed, then ther dēned too is no moze hope of saluation. For, make sa- after that the sentence is ones ge- rissfaction uen, & that mā is out of this moze vnto the tal lyfe, there is no moze tyme too righceous seke for agrement. On y^e other syde, nes of god it is vnpossible y^e euery mā shoulde we are vt haue, wherwith to make satisfac- terly cast tion vnto y^e iustice & righteousnesse alwaye.

of

Purgatorie. Fo. 353.

of God, after y he hath throughte
his vnfaithfulnes & vnbelefe (whi-
che is y mother & of spzīg of al wic-
kednesse and iniquitie) made y satisf-
factiō of the only begottē sonne of
God, our sauioṛ Iesu Chriſt, vn-
profitable vnto him. It foloweth
then of necessitie, y this pꝛyson cā
in no wyse be purgatorie, but hel
it selfe, where no deliuerance oꝝ
going out is, noꝝ yet any place of
raunsome paying. Wherefoze, this
place concludeth nothing foꝝ your
purgatorie. **ALBION.** Where-
foze, doth he say then, y he shal not
come out of that pꝛyson, vntyll he
hath payed the laste farthing: Is
not this as much, as if he shoulde
saye, that he maye ones come oute
thence, and make satisfaction?

PHILAS. We must not so con-
clude, but rather y he shal neuer
come out thence. Foꝝ, this maner
of speaking is very cōmune in the
scriptures. We reade in Genesis,
that y Raue did not come agayn,
tyll

How this
word do-
nec vntyl
is of tē ty-
mes takē
in y scrip-
tures.
Gene. 7.

The huntinge of

till the waters were dyled vp: & yet it foloweth not, that he came a gayne. Sainct Augustyne him self doeth expounde this place of saint Mathew, as that, whiche is wrytten by the same Euangelist, of Ioseph where it is sayed y he knewe not y virgyne Marie, till she had broughte forth the her first boyn chylde. Yet we must not conclude by this, with Heluidius, that he knew her after her chylde by the. For, hys meaninge was onely to shew, that he knewe not her afore she hadde brought forth the our sauour Iesu Chyiste: but it foloweth not therefore, y he knewe her after wardes, els we shoulde be fayne to conclude that oure sauoure Iesus Chyiste shal reygne no moze, after his enemyes be made his foote stoole, because that it is wrytten y the Lord sayde vnto him: Syt thou on my righte hande, till thyne enemyes be made thy fote stoole. We se, how the exposition of saint Augustyne doeth

Mat. 1.

Heluidius.

psal. 110.

Purgatorie. Fol. 354.

doeth ouerthrowe yours. And this that I saye now, must be vnderstand Mar. 18.
ded of that place, that is written
afterwardes of the seruaunt, that
wolde haue no pytye at all on his
pooze felowe, noz yet release hym
of his debte.

There is no differēce, sauing only The mea
that our sauioz Iesus Chyist doth ning of
declare vnto vs by thys erample, parable.
that we muste looke for pardonne
at Goddes handes, excepte wee
doe firste endeuoure oure selues
too gette forgeuenesse of theym
whome we haue offended, and too
make amendes & satisfaction vnto
them, to the uttermost of oure po-
wer, sekinge all meanes possible
to be reconciled with them: and in
the other, I meane in the erample
of the vnmmercifull seruaunt, he let
vs to vnderstande, that we shall in
no wyse be forgeue of God, except
we forgeue them, that haue offen-
ded vs. For, there we learne also,
that we shalbe fayne to paye oure
hole debte, that is to saye, to make

25.

full

The huntinge of

full satisfaccion vnto the iustice & ryghteousnesse of God, if we will be vnnmercifull and not forgiue.

But wherof we be able to do it, I mean, to make full satisfacciō vnto the iustice of God, which is meant by payng vnto h̄ vtmost farthing.

EVTRAPELVVS. When the pygges doe flye with their tayles forwarde.

If we sa, **DYD I P W S.** We must not ry til the, then tarye to paye our debtes, and we maye to make satisfacciō vnto them, that peraduen we haue done wrong vnto, tyll after our death, for to make amēdes after wards out of purgatoꝝ vnto the pꝛiestes, vnto whom the wrong was not done, nor the debtes owe nor due.

PHILALETHES. As our sauiour Iesus Chyſte doeth by thys example, exhorte euery one of vs, to agree with hys neyghbour, during this lyfe, so he doth admonish vs to do h̄ like towarde god, vsing theſame ſimilitude in h̄ gospel of S. Luc, ſignifying thereby vnto vs that

Purgatoꝝ ye. Fol. 355.

that if we can wel pꝛouide foꝛ our **This is a**
woꝛldely busynesse, & agree with goodlye &
them, ȳ we are bound vnto, foꝛ to necessary
auoide the losses & inconueniēces, doctrine.
that we might falle in to, by oure
slothfulnes and negligence: we
ought much moze to trauayll, & to
endeuour our selues to be at peace
and vnite with God, whyles the
tyme of our visitation doeth laste,
and whyles he geueth vs tyme &
space to agree w̄ him by true repen
taunce. Foꝛ, after ȳ the sentence is
ones geue, ther shalbe no moze re
medye. We may then perceiue, bꝛo
ther Albion, if at least ye doe well
vnderstande the woꝛdes of our sa
uiour Iesu Chꝛist, ȳ they do ouer
thꝛowe your purgatoꝝ ye, in stedde
of buyding of it. Foꝛ, he leaueth
vnto vs no hope at all foꝛ to set an
oꝛder in oure busynes, after oure
deathe, but willet̄ that we be at a
poynt, bothe with God and amōg
oure selues, afoꝛe we depart hēce,
and appeare before his face.

The true
mean, loꝛ
to agree
with god
is repen
taunce & a
mendmēt
of lyfe.

The huntinge of

D I D I A S. Ye must the
goose ke for succoure some other
where, brother Albion. For, as far
as I perceyue, this place will re-
leue nothinge your purgatoꝝe.

The **ALBION.** Therefore, with
place of. I out goinge out of this Euangelist
Mathew. tell me brother Philalethes, wher
Mat. 12. for, our sauour Iesus Chist sai-
Luc. 12. eth, that the synne agaynst þe holy
Ghoske is not forgeuen, neyther in
this woꝝlde noꝝ in the woꝝlde to
come.

One of þe
chefeſt ar-
guments
of the pa-
piſtes.

PHILALE. This is one of
the chyeſt arguments, that your
doctours be wont to bꝝing for the
defence of your purgatoꝝe. But
what will ye conclude by it?

diſalo. li. 4.
cap. 39.
diſt. 25. ca.
Qualis.

ALBION. Euen theſame, þe
ſaincte Gregoꝝie doeth conclude,
who weyghinge and ponderinge
theſe woꝝdes ſubſtancially, ſayeth
that we maye well vnderſtand by
this ſayinge of oure ſauour Ieſu
Chriſte, that there be certayn ſyn-
nes that be forgeuen in this woꝝld
and

Purgatozve. Fo. 356.

and some that be parboiled in the other, whiche muste bee poured afoze the iudgement, & fo2 y^e which it is to be beloned, that there is a fyer. Sainct Bernarde is of the Bernard, same opinion. If then there is a fo2geuenesse of some synnes in the other wo2lde, it can not be in hell. We are then constreygned to confesse, that there is a purgatozve.

P H I L A E. I wonder and **The good**
merueyll at this kynde of Logike, **ly logik of**
whiche is wont to make suche syl. **y papists.**
logismes and conclusions: **Thys**
synne is not fo2geuen, neyther in
this wo2lde, no2 in the wo2lde to
come: Ergo there is some kynde
of synne that is fo2geue in y^e wo2ld
to come, whiche thinge can not be
done but in purgatozve. Therfoze
there must be a purgatozve. Who
euer sawe suche founde Logike in
all his lyfe? The most vnlearned
Sophiste in the wo2lde, ought to
know that, acco2ding to the rules
of their owne Logike, they canne

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Expuris ne- D2awe o2 make no maner of conse-
gatiuis nihil quence, of belle & pure negattues
concludi yea if they shuld make a negatyue
potest. consequēce, it wer nothing worth
how muche moze vnpossible were
it then, to conclude any thing affir-
matyuely, as ye be wonte to do, a-
gainste all lawes and rules of Lo-
gik: Why do ye not rather cōclude
as the holy Ghoste teacheth you?

Read the
3. chap. of
Marke.

And make your argument forma-
bly on this maner: This synne is
neither forgiven in this world nor
in the worlde to come: Ergo it is
never forgiven: For, if ther be any
forgiveness, epyther it is in thys
worlde, o2 in the worlde to come.
And so your consequence o2 cōclu-
sion shoulde be good for the antece-
dent o2 p2emisses do comprehend
all the tyme and places, where
synnes can be forgiven.

And the affirmative, whiche is
requyzed for too make a syllogys-
me o2 argument perfecte, is easye
to be vnderstanded.

Safnet

Purgatorie. Fo. 35. 7

Sainct Marke doeth expounde it, One **E**
after thesame sorte: whose glose is uangelike
more certayn, than the gloses and doeth ex-
and expositiōs of all your doctors. **potindan**
Fo2, where saint Mathew sayeth other.

This synne is forgiven, neyther **Mar. 3.**

In this worlde, no2 in the worlde
to come: Sainct Marke sayeth: he
that blasphemeth the holy Ghoste
shall neuer haue forgiveness.

Whereby we maye perceyue and
vnderstande that these two propo-
sitions or sentences: **T**his synne
is forgiven, neyther in this worlde
no2 in the worlde to come: And
this synne shall neuer be forgiven,
are equivalente, that is to saye, do
meane all one thinge.

D P D J. **T**his is a mooste sure
glose and expositiō, sythe y the one
of the Euan gelistes both expōde
the other.

P H I L A L E. **M**oreouer ye cō-
fesse, that the coulpe, faute, or gyl-
thines of the synne, whiche coulpe
as ye saye, maketh vs subject vnto
damnation, muste be forgiven in
Zj. llli. **thys**

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this worlde, and that there remayneth ouerly the payn, that we must suffer in purgatoꝝ. For, ye put none other difference betwixt the uerity, & blessed soules that be already in rest is betwixt and the soules of the damned, and the saints also the soules that be in purgatoꝝ be in he re, but that the saintes y be al- uen, the redy in heauen, haue free remis- sion a *pœna et culpa*, that is to saye, the soules frome the gyltyenes of the synne, & that be in from the payne that is due vntoo purgatoꝝ it. They that be in belle, haue forgeueneſſe of neyther of them bothe. And they that be in purgatoꝝ be forgeuen the offeſe of faulte, but they muſte ſuffer the payne oꝝ puniſhment, that is due vnto synne, tyll they haue made ſa- tiſfaction, and be thoroughly pour- ged. Yet notwithstandinge, becauſe that the offeſe is forgeuen them their puniſhment is not euerlaſting as the puniſhment of the damned, becauſe that the offeſe oꝝ gylty- nes of synne, which deſerueth dā-

nation

Purgatorie. Fo. 358.

nation, is taken awaye from the,
whiche remaineth vpon the repro-
bate.

But our saviour Iesus Chyſte
doeth ſpeake here of a ſynne that
doeth damne, or bringeth preſent
damnation with hym, which doth
onely pertaine vnto the reproba-
te. ~~Wh~~ herſore he ſpeaketh of the
coupe, offence, or gyltyes of ſyn
whiche after your owne doctrine,
is not forgiven in purgatorie.

For, onely the payne can be relea-
ſed there. It ſoloweth then, al-
though we ſhould graunte vnto
you, that ther is ſome forgiveness
of ſynne in the other worlde, as ye
will conclude by the wordes of
our ſaviour Ieſu Chyſt, that thys
can releue or helpe nothing youre
purgatorie. We muſt than conſi-
der the maner of ſpeakynge, wher-
by our ſaviour Ieſus Chyſte will
ſhewe, howe horrible and detesta-
ble this ſynne is, and whereby he
will take awaye all hope of forge-

The ſyn
againſt y
holi ghoſt
after the
doctrin of
papiſts cā
not be for-
given in
purgato-
rye.

The huntinge of

uenes from them, that woulde in
The sine this point resiste the knowē truth
again. y and wolde go about to quēche the
holy ghoſt light of the holy Ghoſte that is of-
fered vnto them. And therefore he
is not content to ſaye: This synne
ſhall neuer be forgeuen. But ſo
to augmente and amplifie y mat-
ter, he vſeth y maner of ſpeaking, y
doeth compzehende the iudgemente
of God, which euery man doth al-
redy ſeele in his conſcience here in
this lyfe, and the laſte iudgement,
that ſhalbe manifested in the gene-
rall reſurrection of all fleſhe.

ALBION. I do not well vn-
derſtande this matter.

PETER. He ſayeth
brieſly, that euen in this preſente
lyfe, in the whiche, God geueth
tyme vnto man ſo to repent and
turne vnto hym, thys synne ſhall
neuer be forgeuen, and much leſſe
in the laſte iudgement, wher God
ſhall geue his laſte ſentence, if there
were any that hoped ſo any ſuche
thinge.

Purgatorie. fo. 359.

thinge. But it foloweth not ther-
foze that there is in the world too
come, fozgeueneſſe of any synne, y
hath not ben fozgeuen here.

But that ye may yet the better vn-
derſtand, that Chriſt hath not ſaid
thus, without a iuſt cauſe, we muſt
conſidre that he doth miniſter here
vnto vs a moſt ſure and ſtrōg wea-
pon agaynſte the Originiſtes &
Anabaptiſtes, which promiſe foz-
geuenes of synnes vnto the deuils
and vnto the reprobate, in y world
to come. **ALBION.** And do ye

belene y Origene was of y ſame
opinion? **PHILAE.** No.
Fo2, his bookes do teſteſſe the con-
trarie vnto vs. But fo2 to come a-
gain to the wordes of our ſauour
Jeſu Chriſt, ſyth y the truth it ſelf
ſaieſh plainly, that this ſyn, which
doeth properly pertyne vnto the
reprobate, ſhall not bee fozgeuen,
neyther in this worlde, no2 in the
worlde to come: it foloweth, that
it ſhall neuer bee fozgeuen : or

els

Against y
Origini-
ſtes & Ana-
baptiſtes.

The huntinge of

elles they must fynde some thynde
The papt worlde, as they haue founde a tem
ers haue pozall eternitie, vnto the whiche
a tēperall they geue an ende, and an euerla
eternitie. Atinge spere, whiche is tempoꝛall, &
not contynuyng foꝛ euer.

And although it were so that ther
were in the worlde to come some
foꝛgeuenesse of synnes: yet it shuld
not solow therfoꝛe, and that of ne
cessitie, that there muste be a pur
gatoꝛye.

But how many of the most ann
cient doctours, doe expounde thys
place, as ye do take it? Chꝛisostome
doeth expounde it after this ma
ner: Syth that this synne is not
bental oꝛ pardonable vnto you, ye
shalbe greuouly punished foꝛ it,
bothe in this lyfe, and in the lyfe
to come. We vnderstandeth none
other thinge by these wordes, but
that the Jewes, whiche doe resiste
the holy Ghoſte, shall not onelye
foꝛ a chastisement, be punished in
this worlde, as the Coꝛinthians
were

Chꝛis. in. 12
capit Mat.
thei home.
42.

1. Cor. 11.

Purgatory. fo. 360.

were, for the abuses that they committed about the Lordes supper, as ^{Luc. 16.} onely in the worlde to come, as ^{Gene. 19.} the ryche was, but that they shall ^{Mat. 24.} be punished bothe here and there.

As they of Sodome and Gomorre For, they were utterly destroyed by the Romayns, and yet they did not therefore escape euerrlastinge damnation. There is nothinge in this exposition that can serue for your purpose.

D D D J M U S. We shalbe faine brother Alcion, to make som strögg restozatyf, of good and comfoztoble speeces. For your frende purgatorye is very weake and feeble.

ALCION. I will bestow all y best dogges y be in my shoppe. And when they be all spent & gon, I will committe him too his creator and maker. For, then will I be at the ende of my science.

And now shall he haue of y best marrow of an ore, that was fed in the pleasaunt fyeldes, where y sweete

The hunting of

Ambrosia swete Ambrosia doth grow, for to
was of þe comfote his heart with all.

poets cal. Now therfor brother Philalethes
led the how can ye answer me þe, which
foode of þe is wrytten in sainte Luc, wher our
gods, it saulour Jesus Chyste doeth saye
may be to these wordes: The seruaunt that
he for the knew his masters wil, & prepared
foode of þe not hym self, neyther did accorde
Angels to hys will, shalbe beaten with
a word of many strypes. But he that knewe
god wher not, and did committe thyngs wor
with Luc the of strypes, shalbe beate with
who was fewe strypes.

signified Now, ye know that there is net
by the ore ther litell noz much in helle fyre.
was fed. For, there the payns are infinite.
Luc. 12, And therfore is the fyre of hel, cal
led vtmoste darkenes. It foloweth

Mat. 22.

then, that this punishmēt, whiche
he doeth speake of here, can not be
vnderstanded, but of the paynes
of purgatorie, wherein maye bee
more or lesse.

PHILALE. If ye will ex
pound þe scripturs after this maner
there

Purgatory. Fo. 361.

there shalbe no hell at all. For,
what opiniō haue ye of the, of So-
dome & Gomorre: what say ye, are
they in hel, or in purgatorye.

ALBION. I beleue y they are
in hel: syth y their iniquity was so
great, y God was sayne to cōsume
them with y fyer of his iudgemēt.

PHIL A. If any among them
could be foude, which feling y iud-
gement of God vpon the, did remē-
ber the preaching & godly admoni-
tions, that Loth made vnto them,
by the woꝛde of God, and so dydde
repente and were soꝛe for theyꝝ
synnes, callinge earnestly, & from
the botome of their heartes vpon
the mercye of God, in the middest
of the fyer: I woulde not bpholde
noꝛ maynteyne, that God shoulde
haue denyed hys mercye vntoo
them.

For, he doeth promise it
vnto the synner, whensoever he
will tourne vntoo hym, frō the
botome of his heart. But whether
there were any such among them,

The
iudgemēt
against y
Sodomites & Go-
morrites.
Etc. 18.

The hunting of

I leaue and permitte y, to the iudgement of God, who knoweth all things, and them y are his. For, **Some** times the many tymes doeth he punish some electe be with bodely paynes eynge y re, punished probate, whome neuerthelesse he with bod, doeth not condemne with them, ly punish vnto the euerlastinge tormentes mentes e, of hell. He punisheth them bodely among the as he doeth chastise his elect by as, reprobate fictions: eyther because, that they for many haue ben negligent in rebukinge & sondrye of sinners, or els because that they causes. haue geuen some consente vnto their vyces and synnes, & haue not sought the honoꝝ & gloꝛie of God, as they ought to haue done. But because that they remayned not harde hearted, noꝝ synned against the holy Ghost, God did mitigate theyꝝ payne or punishmente, and contented hym self to punyſhe and chastyse them bodely, for to make them to submitte them selues, and to acknowledge theyꝝ faulte, & because that they shoulde be an exaꝓle vnto

Purgatory. fo. 362.

vnto other, as the Apostell doeth
witness and testifie of the Co-
rinthians, which for the misusing
of the Lords supper, were chastis-
sed of God wyth sicknesses and
deathes, leaste they should perish
with the worlde. Such might the
sonnes in lawe of Loth be. For,
it is not to be thought, that Loth
wold haue maryed his daughters
vnto them, if they had bene so ab-
hominable as y other of the toun
were. Yet notwithstandinge,
because that there was in them
some vnbelief, and that they dyd
lightly regard the words of their
father in law, they wer punished
with the other, for a warnynge
vnto vs all, how perilous it is, for
to dwel among the wicked, and to
bear with their iniquitie and wic-
kednes. But this do I leaue vnto
the iudgement of God, who kno-
weth the heartes.

The son-
nes in
lawe of
Loth.

AL. Because that it is wrytten
that only ten righteous me could
aaa. not

The hunting of

not be found in all the contrey, I haue but small hope, that anye of all those, that did so miserably perishe, were saued.

We must
not iudge
rashely of
hys secretes
and hidde
iudgements
of god

Mat. 10.

PHILAS. Your saying semeth to be most true. And this do I say onely, because that we should not iudge rashely of the secretes and hydden iudgements of God, if we haue no expresse reuelation of them, in hys worde. But they that did perseuer in the same wycked heart and mynde, that they were in, when they wold haue don violence vnto Loth, & vnto his guests y he had receaued in to his house, and dyed in it, I doubt not but y they be euerlastingly dāned. For, we haue expresse scriptures, touching the condemnation of suche persons. And the, doth our sauiour Iesu Christ mean, whē speaking vnto his Apostles, of the that shall reject or refuse y gospel, he saith: Mercly I say vnto you that it shal be easier for the lande of Sodome
and

Purgatory. Fo. 363.

and Comer in the daye of iudgemente, than for y^e citie. In what place shall this be, I praye you: It shall not be in paradise or heauen. For, there is no payne nor torment, that ther shuld nede any mitigation. Again it shal not be in purgatory. For after your own doctrine, there shall be no purgatory the. Therefore it must nedes be in hell. *AL.* How can it be in hell, sythe that there the paynes be infinit.

PHILALE. We must vnderstande, that there is no payne in that place so lyttle, but that it is intolerable, and infinit vnto him, whiche is forsaken of God, whose neuerthelesse may make some too feeble his iudgement, his wrath & indignation, more greuously than y^e other. And therefore, it is writtē, that they that syn more, shal haue greuouser punishment. But they do synne more greuouslye, vnto whom God hath shewed more fauour, and geue more knowledge of

In what
case he is
that is
forsaken
of God.

The hunting of

his blessed wyll , than the other do , vnto whome he hath geuen lesse . For, they declare a greater vnthankfulnesse, ingratitude and frowardenesse , and haue lesse excuse . But it soloweth not therefore , that ignorance or negligence shal excuse the other, before God . Christe our sauiour doeth threaten, that they that shall reiecte and despyse the gospell , because that God hath shewed them more fauour, then he dyd vnto the of Sodome and Gomorre , shall haue greauouser punishments, than they . For by the contempte of the gospell, they haue made the selues more gyltye, and more vnercusable. But althoughe the gospell was not so plainly preached vnto them of Sodome and Gomorre , as it is vnto vs , yet our sauioure Iesus Christ doeth not excuse the altogether nor yet deliuer the from his iudgement of God: but so, to amplifye and set out the ingratitude

Ignorance shal
not excuse vs.

Against the
despisers
of the gospell.

Purgatoꝝ. Fol. 364.

gratitude and malicionsnesse of
them þ̄ do reiecte and despyse the
blessing of God he doeth compare
thē vnto the most abhominable, þ̄
euer were vpon the earth: not soꝝ
to iustify the other, but soꝝ to cō-
founde these vtterly, shewing vnto
thē, that theyꝝ wickednesse and
iniquity is so detestable, that God
hath condemned some, whiche in
comparison of them mighte be ta-
ken soꝝ good and honeste menne.
After the same manner, oughte
thys place of Sayncte Luke too
be vnderstanded, wylthoute drea, *luc. 12*
myng of anye purgatoꝝe.

For, the punysshemente, that
oure sauoure Iesus Chꝛist doeth
speake of here, maye be hers in
thys woꝝlde, oꝝ at the daye of
iudgemente, oꝝ in belle, as the
punysshemēt of þ̄ Sodomits and of
the Gomozrians is. Or elles ye
shalbe sayn to place in purgatoꝝe
all the wicked, that hane ben, sens
the woꝝlde beganne. For the Lord
aaa. iiii. doeth

The hunting of

Why the
latter be
soer pu-
nished than
the first.

doeth alwaies threaten, that they
that come after, shall haue grea-
uouer punishmentes, than the
predecessours, or they that wente
before: because y^e they do alwaies
aggrauates prouoke more & more
y^e iudgement of God against them
selues in this, y^e greater light hath
ben reueled vnto them, and y^e they
haue had more exāples of y^e iudge-
ments of God, which they haue de-
spised, making the selues therby,
guilty, not onli of their own offences
and misdoedes, but also of y^e synnes
of their forefathers: whiche they
did a lowe, by their infidelitie and
wicked luyng.

EVTRA. These. ii. places ought
to moue and stirre vs to seeke ear-
nestly the truthe, and to folow it.

What
shal ye do
then, that
will be ex-
cused by
igno-
raunce.

For, ignoraunce, shall not excuse
vs before the iudgement seate of
almighty God, & specially now,
sythe that the Gospell hath bene
so aboundantely preached and
set fourthe vnto vs.

AL.

Purgatoꝝ. fol. 365.

ALBION. And therfoze, am
I so desirous to knowe it and too
vnderstande truely those places
of the scripture that may yet trou-
ble my mynde. There is a certain
place in the actes of the Apostles,
whiche is aleadged of some men,
foz to maintain purgatoꝝ w all.

DYDIMVS. He leape from the
gospel of saint Luc, vnto the actes
of the Apostles, wythout making
any mention of the gospel of saint
John. Canne ye fynde there no *Ioh. 11.*
place that wyll serue foz youre
purpose?

ALBION. No verely.

DYDIMVS. And therfoze, wil
I brynge fourth one, that is verpe
good, ond also very mete foz that
matter.

ALBION. I praye you
hartelye that ye wyll do so.

DDJ. Did ye neuer reade
that our sauior Iesu Chyist when
he wold raise vp Lazarus did pray
foz him: When he prayed foz him,
aaa. llll. he

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he was yet dead. It foloweth then that our sauiour Iesus Chriſt did praye for the deade, and that we maye folowing his example pray for them. Nowe, if they were not in paynes or if there wer no purgatorie, wherefoze ſhould thoſe prayers ſerue? Therefore, I doe conclude that ther is a purgatorie.

ALBION. I am afrayed that your conclution is not very good. For, our ſauiour Iesus Chriſt did not praye for to deliuer the ſoule of Lazarus out of purgatorie, as we doe, but for to rayſe him vp. Therefore, I am afrayed, if we ſhoulde alleadge thys argumente or reaſon, that they woulde ſaye vnto vs, y they geue vs leaue too pray for y dead as our ſauiour Iesus Chriſt did praye for Lazarus, if we can rayſe them vp, as he did rayſe vp Lazarus. Moreover the hyſtoyre doeth not ſaye, that our ſauioure Iesus Chriſte did praye for Lazarus, but onelye that he
did

Purgatoꝛye Fol. 366.

did requyre his father, y^e he would
shewe his gloꝛie, by rasing vp of
hym.

D P D J M U S. Notwithstanding,
I know men that haue aled
ged it, soꝛ to pꝛoue purgatoꝛy with **Thescare**
all. not what

PHILALE. Ye fynde that this they doe
maner of reasoning, y^e our neygh^r alleadge
houꝛ **Dydimus** dydde vse, hath no so y^e they
sure grounde, and that this place may seme
hath not ben aledged to the pur^r to saue
pose; but I assure you, that the pla some
ces, that bothe ye and youre sayth^r what.
full gypdes do alleadge, soꝛ y^e main
tenaunce and vpholdinge of pur
gatoꝛye, if they be well vnderstan
ded, and the matter narrowly con
sidered, haue but littell moꝛe rea
son than this hath.

But if ye fynde litell succoure in y^e
texte, that oure neyghboure **Dydi
mus** hath bzought, go to the place
that ye wolde haue aledged out
of the Actes.

ALBION. It is ther wyttē
aaa. b. that

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**The
place of
the actes.
Act. 2.**

**psal. 17. 29.
iab. 14.**

that God did rayse by Iesu Chyſt
hauing taken awaye the dolours
of hell. Nowe, he did not loſe or
take awaye the ſorrowes or paynes
of hel ſyer, which are cuerlaſtinge
nor of the Lymbe. For, there was
ioye and comforte. It foloweth the
that this muſt be vnderſtanded, of
the dolours and paynes of purga-
toye, we may ſay the lyke of many
places that be in the pſalmes, as
theſe are, where Dauid ſayeth:

The ſorrowes of hell haue compas-
ſed me about. Thou haſt deliuered
my ſoule out of hell. And Job ſay-
eth likewiſe: Oh y thou woldeſt
kepe me & helpe me in y hel, vntyl
thy wraath were ſtylled, and to ap-
pointe me a tyme, wherein thou
mighteſt remember me.

PHILALE. I merueyl at the
greate ignoraunce of ſuche inter-
pretours of the ſcripturs. For,
 fyrſte and ſozermoſte in this terte
of the Actes, we haue not the ſoro-
wes

Purgatorie Fol. 367

wes of hell, in the Greke exempla: & Greke
 ries, no2 yet was so wyttē of Luc. *tas odinas*
 For, he sayeth: & so2owes of death *ton, thana*
 and not the so2owes of helle, al. *thon, that*
 though ye haue so in your cōmune is to save,
 translation, as ye saye. But, *doloribus*
 though it were so, yet it cometh al *mortis.*
 to one thinge. For, the terte doeth
 playnly declare, that saint Peter
 doeth speake in that sermon of the
 resurrection of oure sauoure Iesu
 Christ, and that he doeth him selfe
 expounde this wo2de, helle, & take
 it for the troubles and extreme so-
 rowes of his passion and deathe,
 for the sepulchre, for the estate and
 condition of the deadde, frome the
 whiche oure sauour Iesus Christ
 was deliuered by hys resurrectiō. *How this*
 He maketh no mention at all, ney *word hell*
 ther of the Limbe, no2 of purgato *is take co-*
 ry, no2 yet of helle. *menly in*
the scrip-

The same selfe aunswere may *tures.*
 serue for all the other places, that
 ye haue aleadged.

For,

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For, it is a commune thing in the scriptures, to take hell in that signification, as it hath ben alreedy declared afoze, in oure other talkes & communications, and as it appeareth by thesame self places, that ye haue setfoozth euen now. For, how many tymes did the pꝛophet say, euen in thesame self psalmes: The sorowes and dolours of death haue compassed me about. I haue called vpon thee in my trouble. I haue cryed vnto the, and thou hast healed me: Thou hast deliuered me from them that go doune in to the pytte: In all these places he doeth playnely declare and shewe out of what hell God had deliuered hym, and what he meante by this worde, hell. Moreouer, when Job and Dauid spake these things they were not yet dead, but alpyue. Wherefoze they prayed not y they might be deliuered out of purgatorie, noz yet sayed, that they were deliuered out of it, sythe that they had

psal. 17.
29. 4. 8.

Purgatoꝝ. fo. 368.

had not ben there yet.

ALBION. Could they not haue sayde so by the spirite of pꝛoꝛ phecye, telling afoze, what should happen vnto them afterwardes?

PHILAE. But this pꝛoꝛ phecye should be contrarie to your doctrine. foꝛ, ye say that y^e saints and other verteous men, that departe oute of this woꝛlde, hauing done theyꝝ penaunce, doe not goe thꝛoughe the sꝑere of purgatoꝛye, but go stꝛeyght in to heauen, and that afoze the comming of our sauioure Iesu Chꝛiste, the holye fathers went in to the Limbe, & not in to purgatoꝛye. But Job and Dauid were of the chief of the holy fathers. And if we should after your fashyon call penaunce, that afflictions, troubles, and aduersities, y^e men do suffer in this woꝛlde, I beleue that we shall fynde very few that haue suffered moze than these haue done. I merueyll therfoze at Eckius and at Cochleus, that they be

The sain
tes & they
that haue
don their
penaunce
here go
not thꝛo
row y^e fire
of purga
toꝛye.

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be not ashamed, too aleadge these
places, for to vpholde and mayn-
taine purgatorie with all.

D P D J M U S. I praye you
brother Albion, let vs send for the
priest.

ALBION. Wherefoze I besech
you: What will ye do with hym?

D P D J M U S. That master
purgatorie maye be shryuen, hou-
shelled, and anopled afore he dye.
For, I assure you, that he is verpe
weake. I am affrayed that he will
dye without his ryttes.

C U T R A. Feare ye not that
For, the shauen generatiō taketh
more care for hym thā ye are ware
of. Thinke ye, that they tend their
deere frende no better, than too
suffer hym thus to dye soo vnchri-
stianelyke? Merely, they shoulde
be verpe unkynde, sythe that they
haue receyued & doe receyue dayly
so many benefites at his handes.

We nede not then to send for the.

For, they will come by heaps
run.

Purgatory. Fo. 369.

running as though they were mad
as soone as they heare of bys sick-
nes.

ALBION. Ye may save your
pleasure, and leaste as muche as ye
will. But yet, I haue somewhat be-
hynde, wherewith to maintayne
his lyfe, and to set him on his fete
agayn, except ye behaue your sel-
ues manfully.

ETHELRED. Bothe he, and all
his frendes are much bound vnto
you, for ye are a special good phy-
sician of his, & haue mainteined his
lyfe a great whyle.

ALBION. Wel, as bad as I am
he maye misse of suche a physician.

But without prolonging of the ty-
me doeth not S. Paull saye these place of
wordes: Other foundacion can no man
lay, but h , whiche is layed, whiche to h firste
is our sauiour Iesus Christe.

If any man buylde on this founda-
tion, golde, syluer, precyous stoo-
nes, tymbre, hay, or stobble, euery
mans worke shall appeare. For,
the daye shall declare it, & it shall be
shewed in fyre.

The
place of
3. chapter
to h firste
epistle to
Corin-
thians.
1. Cor. 3.
And

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And the fyre shall trye every mans
wozke what it is. If any mans
wozke that he hath buylded, doeth
abyde, he shall receyue a rewarde.
If any mans wozke burne, he shall
suffer losse, but he shall be safe him
selfe: neuerthelesse yet as it were
thzough fyre?

P H I L A L C. I wolde haue
merueyled, if ye had fozgottē this
place.

ALBION. And not withoute
a good cause. Foz, what other fyre
can we vnderstand here, but þe fyre
of purgatozpe, that pourgeth, and
thzough the which men are saued:

Wherfo? We can not vnderstande this of y
euer in þe fyre of hell: Foz, out of it, no man
scripture can euer be deliuered, noz yet sa
mentio is ued. What aũswere can you make
made of to this?

fyre the **P H I L A L C.** Sainct Paul
papistes doeth shotte to an other maner of
thinke þe marke in this place, than the fyre
they put of purgatozpe is, as it is easye too
gatozpe is iudge by his owne woordes.
spoken of

There.

Purgatorie. fol. 370.

Wherefore, I will make your selfe
iudge of the matter. And fyrst and
sozernoste, I aske you, whether ye
be of opinion, that all the saintes,
as well Patriarches as prophetes
Apostelles, martyrs and all other
true seruauntes of God, muste go
throughe the fyre of purgatorie or
not?

ALBION. I will graunt no
suche thinge vnto you.

PHILIP. They that aledge
this place for their purgatorie, The trea-
will beware to confesse or graunt sure of y
any such thinge. For they doe so popish
magnifye the merites of the sain- church.
tes, that they do make of the ouer-
plus of them, a treasure in theyr
churche, whiche as they saye, they
do distribute vnto other.

CALAP. And of this
come their goodly pardons, which
they will haue to be of more effica-
cy and valewe, than the bloudde
sheddinge of the onely begotten
sonne of God.

bbb. i.

PHIP.

The huntinge of

PHILALE. And yet neuerthe-
lesse, the Apostell doeth speake of
the chief members of the church, &
is to saye, of the Prophetes, Apo-
stels, Euangelistes, teachers, prea-

The masters, and consequently of al those
sons and that doe edifie by their doctrine,
builders whome he calleth masons & buyl-
ders. He sayeth that the worke of
of y^e church. every man shall goe throughte the
the of fyre, and that the worke man also
Christ. shalbe tryed by it. Wherefore, ey-
ther ye shalbe compelled to graunte
that this fyre can not be takin for
the fyre of purgatory, or that al y^e
sainctes shalbe sayne too goe thro-
rough it, for too haue their worke
to be tryed, sayth that he doeth ex-
cepte none, but sayeth playnelye,
that the worke of every man shal-
be tryed by fyre.

The place, that ye haue alledged
out of Origen, doeth agree much
better vnto that sense and mea-
ninge, than vnto that, whiche ye
woulde haue applyed it vnto.

Moreover, his exposition serueth
no better for to fynd here a purga
torie, than in the places afore alled
ged. Whiche thinge sainte Augu
styn did know and perceyue right
well. For, he vseth the same selfe
reason agaynst those, that wolde
mainteyne by these wordes of the
Apostell, that they, whiche beleue
in our saviour Iesu Christ, should
all be saued, howe wickedly soeuer
they hadde lyued, and what sturfe
soeuer they had buylded vpon the
foundation, whiche is Iesus christ
so that they had not vtterly forsa
ken the foundation, he doeth not
take this syer for the fyre of pur
gatorie, but for the troubles, ad
uersities, and persecutiōs of this
worlde. Howebeit, if any man
wolde saye, that the lyke is done
in y other worlde, he sayeth y he wil
not be against it, I mean against y
opinion, which as he saith may be
true. But yet neuerthelesse, he
dareth not affyrme it, but doeth

*Aug. de ci
uita. dei li.
21. ca. 26.
Tracta de
fide. et ope
ri. cap. 16.
Enchi. cap.
68. 69.*

The huntinge of

expounde this fyere, as I sayde.

ALBION. Although saincte Augustyne doeth not playnely expoude this place, of the fyere of purgatoꝝ, yet it is enough for me, &

These woꝝks be he denieth not that there is one, & fathered that in the sermon that he hathe vpon Au- made of the commemora- tiō of the gūstinbut soules, whiche is emonge the ser- mons of the saintes, he is of opy- nion, that it ought to be vnderstan ded of this fyere

P H I L A. And it is enoughe for me & saincte Augustyne cā not proue by any place of the scriptur the thinge that ye saie, and that ye be not able to aledge any of & aun- cient wꝛiters, that do vnderstande this terte of the fyere of purgatoꝝ. **Theophilactus**, who in a maner in all hys commentaries hathe folowed Chꝛysofostome, though he be not one of the moſte auncient, for why: he hath wꝛittē sens & church bath ben soꝝe corrupted, and sens this fyere of purgatoꝝ was alredy very

Theo. in. 1.
Cor. 3.

Purgatorie. fo. 372.

very muche kyndeled: yet maketh
he no mentiō of it at al, but taketh
it for the fyre of hell, saying that y
synner shall be safe, that is to saye,
that he shall be preserved hole and
sounde, for to burne in the fyre, &
for to be punished everlastingly.

ALBION. Yet neuerthelesse
saint Gregorie doeth expounde it
of the fyre of purgatorie. *Grego. dia.
li. 4. ca. 39.*

PHILADELPHES. In deede, he
maketh mention of it. Howbeit he
doeth not affyrme it for a suretye,
but doeth playnely confesse, that
some do expounde it, of the fyre
of trouble, neuerthelesse if anye
wolde take it, for the fyre of purga
torie he doeth not gayne saye.

ALBION. Syth that ye do **The expō**
not fynde this exposition good, **sition of y**
woulde saye y ye shoulde geue a place that
better. **is taken**

PHILADELPHES. We ought too out of the
marke, if ye will come to the playn 3. chapter
and true vnderstandinge of these of y fyfte
wordes, that saint Paul will here expō. to y
bbb. iii. de, Corinth.

The huntinge of

declare in fewe wordes, that all
buyldinges, al doctrines and woꝝ-
kes, that haue ben buylded with-
out Gods worde, shall vanishe a-
waye as smooke, and shall not be
able to abyde, though they haue be
all buylded vpon the true founda-
tion, whiche is Christe, who can
beare no buyldinge, except it be of
pure golde, syluer and precious
stones, beinge taken oute of his
worde, whiche is purer than gold
and syluer, that is purified & tryed
seuen tymes in the fyre. And ther-
fore the Apostell doeth vse here a
goodly translation, Metaphore, &
comparison. For, as he compareth
twice the and lykeneth the pure doctrine of
doctrin of the gospel, vnto golde and syluer
man and and vnto precious stones, whiche
of God. can not be consumed by fyre, but
are by it purifyed and tryed, and
also made fayrer and more beau-
tiful, so doeth he lykene the doctri-
nes that be inuented by men, vnto
cumber,

tember. baye and snubbell. Fo. 372, it
as these thinges can not abyde the
fyre, but are consumed, and do pe-
rish, as soone as they are brought
vnto it: so likewise the doctrines
of men, shall perissh, and shall not
be able to abide or stande, whē they
shall come to the tryall. It chaun-
ceth many tymes, that we haue a
greate pleasur in our owne wo-
rkes, and thinke that we haue done
some excellent thinge, and worthy
to be praysed. But all muste be
brought too the touche soone and
profe, whiche shall not be after our
owne mynde and iudgement, but
after the iudgements of God, who
is the iudge, bothe of vs & of oure
workes. And therfore he sayeth, y
day shall declare, & y the fyre shall
trye the woorkes of euery man.

ALBION. What doeth he
calle the daye?

P. P. J. L. A. L. C. He doeth vse
a manner of speakinge, whiche is
commune enoughe amonge men.

The huntinge of

For, it is as muche, as if one shuld
saye: Tyme will open and declare
all thinges: or by procelle of tyme,
all shall be knowen, and come too
light. For, the daye is parte of the
tyme, and is often take for h tyme
it selfe: because that thesame, y is
done at any tyme, is done vppon
some certayne dayes, which do dif
ferre from the reste of the tyme.

But saincte Paul hath a speciall
respect vnto this, that the tyme of
ignoraunce, couereth thinges as
the darkenes of the nyght, whiche
the daye doeth discouer and open
by his lighte and brightnes.

The day
of the
Lorde.

Wherefore, the scripture doeth call
the daye of the Lorde, any tyme y
God doeth declare and manifeste
his ptesence and woakes vnto me
after some excellent fashyō or ma
ner: whiche thinge he doeth moſte
chiefly, when he doeth manifeste &
shew forth his trueth, by the reue
linge of the Gospell, of his sonne
Jesu Christe.

A L.

The huntinge of

approche the tryall of the spirite,
the purer it wareth, and the lay-
rer it doeth appeare.

And therfore, when the word of
God is manifested, by the verue
of hys holy spirit, all thinges are
then open, and reueled. We know
what worke we haue done: whe-
ther there be any fault or not: and
whether we haue losse oure tyme,
or be worthy of salarie & rewarde.
If we haue not buylded according
to the foundation, when the truth
and iudgement of the spirit of god
doeth presse oure consciences, or
trouble and affliction doeth come
vpon vs, we are fayne to condene
our owne worke, and proue by ex-
perience, that thesame, whiche we
esteemed to be some greete thinge,
is nothinge at all: and that the-
same, wherein we dydde put oure
confidende and trust, can not serue
vs, so2 to conserme and assure our
consciences.

And withoute all doubtte, the
shar-

Purgatorie. fo. 375.

Sharper that the assautes of death
are, and the nearer that the iudge-
ment of God doeth approche, the
more doeth this thinge presse vs.
Therefore, haue we neede to pre-
pare betymes a buyldinge of good
stuffe.

ALBION. But how are we how we
saued thzough the syer, if our woꝛ are saued
kes do perissh, and are cōsumed by by syer.
thesame?

PHILE. The Apostel doth of who
sufficiently declare him selfe, yf the Apo-
we wil consider of what maner of wylles do
men he doeth speake. He speaketh speake.
not of heretikes, Apostates, sedu-
cers, and falle prophets, that teach
falle doctrine, altogether contra-
rie vnto the saythe, and whiche be
separated from Iesu Chryste, & his
bodge, whiche is the churche tho-
rough their vnbellefe, and wicked
vngodlynesse: but he speaketh of
the masons and buylders of the
church, that is to saye of the pa-
stors and ministers of the church,
and

The huntinge of

and of the preachers of the Gospel that haue not forsaken the foundation and head, which is Jesus christ that is too saie, whiche haue not swarued away from the principal poyntes and articles of the true religion, nor from the sayth, that we ought to haue in our sauioure Jesus Christ, nor yet from the things that be necessarie vnto saluation: but haue myngled some of theyr owne inuentions and traditions, with the worde of God and with the gospell of our sauiour Jesus Christ as it hath happened to many good doctours of the aunciente Catholike churche: cyther they haue busied them selues, about vayne questions, and matters of no edifying or els they haue erred in smal trifles, and in things that were of no great weyght and importaunce.

They then, vnto whome suche thinges haue happened, shall receiue harme thereof. For, theyr work and all that they haue added
of

Purgatory. Fo. 375.

of their owne, and that doeth not agree with the foundation, no2 is proportionable vnto it, shal perish and shall haue no moze profit of it than if they had ben idell, yea they shall receiue shame and confusion vnto them selues. Neuerthelesse, they shall be saued, but as it were throughte syer, not that their faute they2 errors, their ignoraunce, & they2 buyldinges, which are buylded without the worde of God, cā be acceptable vntoo God: but that shall be done because of the foundation that they haue kept, and of y^e To be head, wherof they continued inē, safe thobers still, and also of the saythe y^e rougher did remaine in them. Wherefore syer is to they shalbe purged and deliuered be pouer from erreure and ignoraunce, by ged & deli this syer of the holy Ghost, wheruered frō with they shalbe illuminated. Yet errour, & notwithstanding it shall go with igno- them, as with a foolish buylder, raunce by who hath buylded vpon a good & the sper of stronge foundacio of stones, o2 vpon the holpe a rocke ghole.

The hunting of

a rocke, a buyldinge of tymbre,
haye and stubble, and yet thinketh
that he hath done a goodly worke
and knoweth not his faulte, tyll y
fyer be on it, and hath consumed
all.

EXEMPLE. Then doth
he knowe by experyence, that he
hath losse his tyme, & all the coaste
that he hath bestowed about it.

PHILIPPE. That is with-
out all doubt. For, if he wil haue
a perfect buyldinge, and finish his
worke well, he hath neede to begin
agayne wth buyldinge of newe, as
if he had neuer done nothyng, sa-
uinge onely that the shame & hurt
shall remayn vnto him. We all
call our selves Christians, & con-
fesse that there is but one founda-
cion and headde, whiche is Iesus
Christe: yet neuerthelesse, though
we do all agree in this point, whe
we come too buylde vpon this
foundacion, we be not all founde
to be good masons, and connyng
carpen-

Purgatory. Fo. 377.

carpenters. For manye will be we be
masters, afoze they haue ben good not all co
pmenties, whiche will not folowe ning car
the instruction and rule of the ma. penters,
ster maſſons and experte carpeters & experte
but thinkinge to doe some goodly maſſons.
and excellen woꝝke, do buylde af
ter their owne phauce.

They heare and preache the gos
pell, and will ſerue god after their
owne affection and wynde: too be
ſhozte, they will only do the thing
that ſhall ſeme vnto them good, &
ſo thinking to do ſome goodly pce
of woꝝke, they marre all: But ney
ther they their ſelues, noꝝ yet any
other do perceyue it ſoz a tyme, til
the ſpet of the goſpell, and the ſpi
rit of God, who is the true iudge,
and by whome the truthe is reue
led and opened vntoo men, doeth
beate downe all y goodly outward
appetaite, which is in their woꝝk
and maketh it to appeare ſuche as
it is in dede, and not ſuche as it
doeth appeare outwardely.

¶

The hunting of

I appelle **CATHARIC**. We haue sene
to thep? the same playnelye enoughe in the
own coler monish sectes, and in many other
ence wher superstitious ceremonies, idola-
ther it be tries, and woꝝkes inuented by me,
so oꝝ not. Wherein we did glozifye oure sel-
ues, and thought that we had don
enough soꝝ too merite and deserue
foure heauens.

PHILALE. It is true. But
when the gospell is purelye prea-
ched, whiche doeth ouerthrowe all
humayne confidence and trust, all
vayne superstition and errour: the
do we perceyue our faulte, and are
ashamed of that, whiche we had in
great estimation afoꝝe: oꝝ els wher
God doeth sende some great afflic-
tion, trouble and aduersitie vntoo
vs, oꝝ when his iudgement doeth
presse vs, whiche doeth examyne &
trye our woꝝkes, as fier doth proue
and trye golde in the fournace: the
do we espye out oure owne hypo-
cristye, foolishenes, vanitye & false
religion, whiche we thought to be
pure

Purgatory. fo. 378.

pure holinesse and right oulnesse
And as the holy Apostel sayeth we
doe esteeme that to be very dour, **Phi. 3.**
which afoze we toke soz fine gold.
But, because that we haue not
forsaken Iesu Chyriste, nor the
faythe that we oughte too haue in
him we are not utterly caste a-
wayne: but yet it hapeneth vnto vs
as vnto him y^e hath escaped y^e fier:
he hath saved hys bodye, but yet
hee hath losse all that was not
substanciallye buylded in hys
house, and coude saue no moze
but hys naked bodye, and hys
lyfe.

And therefore, he shall be sayne
too buylde agayne of newe, all
that was bzente. Thus doe in a
maner all the aunciente wyters
expounde thys place, and specy-
allye Ambrose and Theodozetus,
sayinge onelye that Theodoze-
tus doeth expounde it of the vaine
wozkes of the fleshe, and of mans
invention, whych can not abyde

*Ambrosius
in. 1. Cor. 3.
Theo. in. 1.
Cor. 3.*

The hunting of

no2 stand, when they are brought
vnto y touch stone of Gods word
and vntoo the tryall of the spiryte
of God. Few or none do expound
it of the tryer of purgato2ye.

The
place of y
1. Cor. 15. ca

To be
baptized
fo2 y dead

ALBION, What so euer ye
saye, it semeth, that alreadye in
Pauls time, the Christians wer
of opinion, that the lyving, were
able to helpe and ayde the deadde
in some thinge. For, why should
they elles, haue baptized them
selues fo2 the deadde?

Nowe, thys thinge coulde not
haue profyted them, that were in
heauen, no2 them, that were in
hell. Therefore, they were of
opinion, that it was profytable
and auayleable vntoo them, that
wer holden and kept in the pains
of purgato2ye.

WHALE. Ye mighte
perceane by that, whych hath ben
saied already before in this place,
that it canne serue nothinge fo2
yours purgato2ye.

Purgatory. Fo. 379.

I do not denye but that in the A-
postels tyme, there were prayers,
sacrifices, and oblations for the
dead, but y was among the Pay-
nimes and Idolaters, as it hath
bene alreadye sufficientely decla-
red before, in oure firste commu-
nication of this daye. And wyth-
oute all doubt some roote of that
superstition did remayne in many
of them, whych called them selues
Christians, wherof this abuse,
and other like, might sprynge.

It seemethe also, that Ter-
tullian wyll referre this to the
Februalles and purgynge of
the heathen, as though he would
saye, that the same, whiche the

This
was done
in y first
communica-
tion of
this daye.

*Tertulianus
aduersus
martione. li
5. et de iura
re car.*

Catharyans did, in baptizinge
the selues for the dead, was a su-
perstition, that they retayned
and kepte yet of theyr olde rotten
customes;

Februals
is almost
to say as
purify-
nges.

Sayynge that in the tyme of theyr
heathenish purgynge, they mis-
used baptisme, thynkinge that it

ecc. li wold

The hunting of

woulde serue for the dead, as we see now a dayes the Lordes supper to be applyed vnto them, by the mean of masses: which applying of the Lordes supper, the superstitious christians beleue to be profitable vnto the, that the priests do communicate or singe for, as it hath bene largely declared in his place. Althoughe the wordes of Tertulian be somewhat darke, and harde to be vnderstanded, yet if they be narrowly looked vpon, he semeth that he wyll signifye the same thyng. At the least, all the aunient wryters haue for the mooste parte taken it in the same sense, and speciallye Saynte Ambrose. Epiphanius also toucheth the same exposition.

ALBION. How chaunceth it, that Saynte Paulle doeth onelye make mention of that erreure, and doth passe it ouer, without rebukinge or repprouinge of it?

In the first
take and
communication of
this day.

Purgatory. fol. 380.

W H J L A. Whys that ye say, how some haue bene the cause, that manye haue er. notable learned men, that haue pounde wytten in oure tyme. haue er. this place pounde this place not of them, of Paul. that beyng alyue dyd cause them selues to be baptizyd for the dead, I meane, for them that wer deade afore, but of them, that caused the selues too be baptizyd when they were in extreame sickenesse, and euen at verie deathes doze.

These doe expounde the pzepposition, that Saynte Paule doeth vse, as if he woulde haue sayed: not for the deadde but as if they they selues hadde bene dead: because that they dyd it beinge nere vntoo they deathe, and when they coumpted them selues for deadde.

A L B J D P. Upon what foundacyon do they ground the custome of manye they exposition?

W H J. Upon the custome of manye in y aun. y were in the auncient Catholike cient Ca. church tholicke

The hunting of

church, whiche would neuer be
church, & Baptized tyll they sawe they
bout þre seluts in extream sicknesse, and
reining of at verie deatnes doze.

baptisme. Sythe that they taryed to be bap-
tized tyll then, beyng of opinton,
that if they should departe oute of
this woꝛlde beyng newelye bap-
tized, and beyng washed cleane
from they synnes by baptism, they
should go alwaye moze cleane
and moze pure, they did plainlye
declare that they beleued the re-
surrection of the fleshe. For, if
they hadde not dyed in that hope,
too what purpose wold they haue
bene baptized then?

For, sythe that they dyd
the same beinge neere vnto they
death, it is manifest, and playne
that they did it not, for anye pro-
fyt that they looked for too haue of
it in this life.

Agayne, if they hadde onely
beleued the immortalitye of the
soule & not also the resurrection
of

Purgatory. Fol. 381.

of the flesh, they needed not to care
much for the outward baptis-
me, which seemeth to be most
specially ordained for to signifye
and represente the death and re-
surrection of our bodies in our
saviour Iesu Christ, but ought to
have contented them selves with
the inward baptisme, which is
given by faith, and signified by
the outward baptisme, or wa-
shinge, which may be letted by
some urgent necessitye.

But in followinge this exposi-
tion, besides that it is hard to find
in any Greke authors y^e the p^{re}po-
sition, that Saynte Paule useth,
is taken in that signification, that
we speake of now, there is yet
an other difficultie, almoste like
unto that, whiche ye have set Baptisme
fourth. For, withoute all doubt, in this
there was no small fault in them, like p^{ro}fi-
that dyd differre their baptisme, teth vs a-
for the causes and reasons afore gainst all
alleged, which saint Paull ought maner of
ccc. liii. not tētations

The hunting of

game of the dead.

not too haue passed ouer vnrebuked and vnreproued, moze than þ other, although it was not so dangerous and blame worthye. But how soeuer the matter goeth, yea though it wer so, as ye vnderstand it, yet it foloweth not therefore, that saynt Paul doeth allow, that manner of doyng, as the ancient

Ambrosius wyrters they selues doe testifie, in 1. Cor. 15 and namely saint Ambrose, who wyrteth on this maner, vpon this place: He wyll shewe that the resurrection of the deade, is so sure & so certain, þ he bringeth an example of the, which wer so sure of the resurrection too come, that they made them selues too be baptized for the deade.

If perchaunce deathe hadde prevented anye manne, fearynge eyther that hee shoulde not ryse agayne, or that he shoulde ryse agayne to his dampnation, one beinge alque was baptized in the
he

Purgatorie fol. 382.

He doeth not approue theyr manner of doinge, by this example, but sheweth onely the stedfastte saythe that they had of the resurrection. And so2 to proue this, he addeth þe sayng of saint Paul: **Wherefore** are we euery daye in trouble, and **wherefore** do I dye euery daye? wher he sayeth that, he putteth a difference betwixte the persones, the winge that it was not the Catholikes, that made them selues to be baptized so2 the dead. **Wherefore**, he sayde afore, **wherefore** are they baptized so2 the dead? he sayde not **wherefore** are wee baptized so2 them?

CHAP. C. This that saint Ambrose hath witten, maketh me to thinke that saint Paul peraduenture woulde not reprove that erreure, because that it was not emonge the saythfull of Cozin thus, but rather emonge the Idolaters, whiche parchaunce, had taken thesame of the Christians, but

ccc. b.

dye

Why. b.
Paul did not rebuke þe errour of them that baptized the selues so2 the deade.

The huntinge of

wydde applye it too they? superstiti-
 on: which was an abuse so plain
 and so manifeste vnto all the Chri-
 stians, that it needed no confuta-
 tion.

PHILALLES. Your reason is
 very good. And therfore, if any
 papiste shoulde denye the resurrec-
 tion, or immortallitie of the soules,
 I myghte vse thesame manner of
 argumente agaynste hym, and
 shewe by the ceremonies that the
 papystes vse, and the prayers and
 oblations that they make for the
 dead, that they are most sure of the
 immortallitie of y^e soules & of the re-

How we surrectio, els they wold not do, as
mightrea they do: Yet it should not folow, y^e
so against I do allowe their superstitio. But
a papiste we nede not to tary any longer by
denyinge this place, syth that I haue shewed
immorta vnto you, how y^e auncient wryters
litte of y^e haue expōded it, & also how it hath
soule or ben vnderstanded by y^e other, I meaⁿ
the resur- by the wryters of cure tyme. For,
rection. what exposition, soeuer ye caⁿ geue
 vnto

Purgatorie fol. 383.

untoo it, it will in no wyse serue
foz your purpose. None of the au-
cient wyters dyd ever dream that
it was done, because of purgatorie.

Foz, Epiphani^o doth testify. & thet *Epi. li. 1.*
they selues that wet baptized foz *Tom. 8.*
the dead, that were departed afoze *Herc. 28*
that they coulde receyue baptisme
dyd it, lest they should be punished
at the general resurrectiō, because
that they had not ben baptiz:ed in
this worlde. He sayeth & this was
their opinion.

Therefore, it is easy to knowe,
that they did not thinke of purga-
torie. He doeth yet touche an other
exposition, whiche he dyd alowe,
saying: that they doe well expōd
this place, which say & thet which
were neere untoo they deathe, yf
they had ben befoze instructed in
the chief points & articles of our re-
ligiō did desire to be baptized afoze
thei died, vpon this hope, & the dead
shal ryse againe, & & therfoze they
haue nede of & baptisme of remis-
sion of synnes.

He

The huntinge of

He taketh to be baptized for the dead, for when they be dead, or against they be deade, that so it maye profite them in the other lyfe. Which thinge they wolde not doe, if they should not beleue the resurrectiō.

Scola be The thorte commentaries of
most com the Greekes, called *Greca Scolia*,
metaries doe expounds it in thesame sens,
or annota whiche doeth not agree very yll w
tions. the meaninge of saint Paul. But

Theo.in.
1. Cor. 15.

The mad
nes of the
Martioni
tes.

yet this expositiō maketh lesse for you then the other. In conclusion, this place doeth no more serue for your roosters and bzoilers of soules, than it serueth for the Martionites, whiche as Theophilactus doeth w^{rit}, did waste this place, for to p^{ro}ue they² baptisme, y^t theyd receyue for their dead. For, when any of them was dead emōg them without baptisme, they² custome was that one beyng alyue, should go vnder the coffyne or breere of the dead. Then woulde they come too the coffyne, and aske the
deade,

Purgatory. fo. 384.

Dead, whether he wolde be baptized
oz not. Then he that was hydden
alpye, did aunswere frome a lowe
place, that he wolde be baptized,
and so they dyd baptize hym in the
stedde of the deade.

CECILIUS. They hadde
yet moze reason, than the Bishops
and priests of the Popes kyngdom,
which are wont too baptize the
belles.

**Papish
bishops &
priests are
moze mad
than the
Partio-
nites:**

PHILADELPHUS. If this, that
Theophilactus wryteth is true,
I meruaile that noone of the aun-
cients wrytters, that haue wrytten
of the heresies of Partione, and of
the Partionites, haue made no
mention of this baptisme for the
deade.

DIODORUS. At what tyme was
Partion?

**That
was a-
bout the
yeare of
our Lord
140.**

PHILADELPHUS. A great whyle af-
ter saint Paul. For Irenaeus &
Tertulliane do wryt, that he was
in Antoninus Pius tyme.

CECILIUS. Peradventure,
they

The huntinge of

they of his secte, haue afterwarps
added this errour vnto the other.

PHILIPPE. It is all one to
vs. . Whosoever it be, Alphonsus,
one of your doctours and saythful
guydes, sayeth that those herety-
kes, that were called Cataphryges
wer also infected with this errour
Sith then that we do not fynde,
any haue done this, but eyther in-
fideles or heretikes, ye haue but
small cause to grounde your pur-
gatoyn vpon it. It should be much
better that we should with saincte
Paul, make an argument vpon
it, for to proue the certaintye of
resurrection.

ALBION. If these places see-
me vnto you so weak, I trull now
by the helpe of God, that I shall
bryng one that is strong enough.
When saincte Paul doeth write
vnto Philippians, that vnto
Christe a name is geuen above
all names, that so in the name of
Jesus, euery knee shoulde bowe,
bothe of thinges in heauen, and
thinges

The
place of
in chapter
to the Phi-
lippians.
Phil. 2.

Purgatory. Fo. 385.

things in the earthe, and things
vnder the earthe: What doeth he
vnderstand by them, & shal vnder
the earthe bowe their knee vnto
oure sauour Iesu Christe?

What can not be vnderstanded of
the deuils of hell. For, they be not
wont to honour God, nor yet of
the damned: For, they be more re-
dye to blaspheme. We muste then
of necessitie confesse that there be
some in purgatory, whiche bowe
their knee vnto Christe, and hono-
r hym: or els the woordes of sainte
Paull coulde not be true.

PHILALE. If by bowinge
of the knee, sainte Paull should
onely vnderstande the true seruice
of God, and the true honour that
the electe do geue vnto hym, there
shoulde be some reason, and appea-
rance in youre argument.

But sainte Paull meaneth
none other thinge by that maner
of speakinge, & by the bowinge of
the knee, but y^e such power is geue
vnto

What. S
Paul
doth vn-
derstand by
bowing of
the knee.

The huntinge of

unto oure sauoure Iesu Chyſte,
that all creaturs of neceſſitie muſt
be ſubicct and obedient vnto hym,
and acknowledge him for iudge &
Lorde: whiche thing the good and
choſen do willingly, & with a good
heart, and the wicked and repro-
bate malogre theyr terbe. For,
will they, nylt they, they muſt do
it. For, they can not withſtande
vertue & power of our ſantoꝝ Iesu
Chyſte, who maketh of his enne-
myes his foote ſtoole.

psal. 110.

Eſai. 45.

Rom. 14.

But the Apoſtoll did uſe this ma-
ner of ſpeaking, that ſo he myghte
ſolow the phraſe of the prophets, &
declare that vnto vs, whiche the
Lorde doeth ſaye by Eſaye: As I
lyue ſayeth the Lorde, at knre ſhal
bowe vnto me. Whiche thing the
Apoſtoll doeth expounde by other
wordes, ſayinge: Verely, we ſhall
all appeare before the iudgement
ſeate of God. And then doeth he co-
ſyꝛme by ſayinge with theſame
ſelfe wordes of the prophete, the
living

Purgatorie. Fol. 368.

Wynng that al cometh to one thing.
For, syth that bothe good and euell
are constrynged too be obedient
vntoo theyr Lordes, and that they
do customably declare theyr subiec-
tion, obedience and submission, by
bowing of the knee, or by making
of a legge vnto theyr Lord: y^e scrip-
ture bleseth this maner of speaking
for to signifye the subiection, obe-
dience and submission, that al crea-
tures are bounde to shewe towar-
des God.

Hobbeitt, this may be done many
and sundry wayes besydes the bo-
winge of the knee. For, if these fi-
guratiue speeches were none o-
therwise vnderstanded, the aungels
and soules coulde no moze bowe
their knee than the very deuels, &
fendes of hell, syth that they haue
none.

And therefore, we maye righte
well vnderstande by them y^e bowe
their knee vnder the earth, the dy-
uelles theym selues, with all the
odd.

who shal
be y^e bow
their knee
vntoo
Christ vnder
the
earth.

rep^o.

The huntinge of

reprouate, which shall appeare be-
foze the iudgement seate of Christ
and shalbe compelled to acknow-
ledge hym for their iudge, with
feare and trembling, as they haue
alredy declared by experiece, whē
Christ was yet in his mortall and
passible bodye, and afoze his resur-
rection. For, the wicked spirites,
were compelled to obey hym; too
acknowledge, and confesse hym to
be Christe, though it was against
their willes, sayinge: What haste
thou to do with vs, Iesus of Naz-
areth: Thou Iesus the sonne of god
art thou come hether afoze y^e tyme
for to tourment and destroye vs?
I knowe what thou arte, euen the
holy one of God, & so prayed hym,
sayinge: If thou doest cast vs out,
geue vs leaue to go in to the heerd
of swyne. As they were then con-
streynd to pray our saviour Iesu
Christe, to entreate hym & to con-
fesse hym: so shall they be cōpelled
to bowe theyr knee vnto hym:

And

Mat. 8.

Mar. 1.

Purgatorie. Fol. 387.

And if they haue done þe same vnto
hym, whyle he was yet mortall &
passible, what shall they do now,
that he sitteth immortal & in glo-
rie on the righte bande of hys fa-
ther: And if they pray Iesu Christ
may not they bow their knee vnto
hym also. Thys do the aunciente
wrytters expounde this place: and
Theophylactus doeth expounde it
expressely of the deuels, that shal
be compelled too geue all glorie &
honour vntoo oure sauoure Iesu
Christe.

*Theophi.
in epi. ad
Philip. 2.*

And truly brother Albion, it is
so farre of, þe this place shoulde con-
firme your purgatorie, þe it doeth
rather ouerthrowe it altogether.
For the text of Esaye, oute of the
whiche saincte Paull hath taken
this manner of speakinge, and
alsoo thys place of the Epistle too
the Philippians, are not onelye
to be vnderstanded of the temporall
subiectiō and honour, that al crea-
tures shal render vnto hym. I mean

doe. ii.

vnto

The huntynge of

unto our saviour Iesu Ch216: but
syth that his kyngdome endureth
for euer, and his regne is euerla-
stynge, of an endelesse honour and
submission, whiche shall neuer be
fully accomplished, vntyll y laste
daye of iudgement. If we shoulde
then take the that bowe their knee
vnder the earthe, for the soules of
purgato2ye, the exposition p saint
Paul doeth geue in his epistell to
the Romains, vppon this terte of
Esaye (out of the which, this place
also that we haue nowe in hande
hath ben taken) should not be true.
For, when this prophete shalbe
most perfectly perfourmed, fulfil-
led and accomplished, there shal
be no purgato2ye. Whereby it fol-
loweth that thesame, which shold
be than more excellently fulfilled
than euer it was, muste needes be
altogether abolished.

Now considere with your selfe,
whether of these expositions is
more to the honour of our saviour
Iesu

Rom. 14.

Purgatorie. No. 388.

Jesu Chyiste ours, whiche is take
out of saincte Paul hym selfe, or
yours, whiche besydes blasphe-
mies that it doth conteyn, is direc-
tely against the pꝛophetie and doc-
trine, both of Esaye and of saynct
Paul.

PRIDIMVS. There is a place
that was ones objected vnto me,
Paraduentur, it myght wel serue
for your purpose.

ALBION. What place is y^e,
I praye you?

PRIDIMVS. Be not these **The**
sainct Pauls wordes. **The** **place of y^e**
Lorde geue merci vnto the house of **second**
Siphors. For he ofte refreshed me **epistell to**
and was not ashamed of my chain **Timothe**
But when he was at home, he **2, Timo. 1.**
sought me out very diligently, and
founde me. **The** **Lorde** graunt
vnto hym, that he maye fynd mer-
cy with the Lorde at that daye.

ALBION. What can they
gather of this teite?

PRIDIMVS. They goe
about

ded. iii.

The huntinge of

about to gather by the circumstances of the place that Onesiphorus was dead, when Paul did write these thinges. For, els he wold not haue made mentio of his host holde and familie here, but wold haue named Onesiphorus & prayed for hym, before he had mentioned them, that yd pertye h vnto hym. If Onesiphorus then was deade and Paul yd pray for hym, why should we not, folowing his example, praye for the dead. I can haue we not here an expresse and sufficient example in the holy Apostell that we shoulde do it.

ALBION. But I see not, howe we can learne by the circumstances of the place, that Onesiphorus was dead, when Paul did write this epistell. wee doe rather learne this, which by the text & by the circumstances of it, that saint Paul, too declare his thankfull hearte towardes Onesiphorus, doeth not onely praye for hym, but also

What we
maye
learn by
this circu
stances
of it.

Purgatorie. Fo. 389.

also for all his familie and hous-
holde: wherein he dooth vse a very
goodly order. For, he begynneth
with prayer, and so declaringe at
large the benefytes that he had re-
ceyued at Onesiphorus hande, y
is to saye, howe he had ofte refres-
hed hym, howe he was not asha-
med of his shame, howe when he
was at Rome, he sought him dili-
gently, and founde hym oute: he
doeth ende his prayer vpon One-
siphorus, as vpon the chiefe and
heade of his familie and household
to whom he hadde prayed for afore.
This I saye, maye we gather of
the terte, and of the circumstances
of it, and also howe we oughte in
oute prayers too be mynde full of
those, that do (as Onesiphorus did)
refreshe, succoure and helpe the
true seruantes of God, in theyr
aduersities and troubles, & in the
sharpest and most peryllous tyme
of persecution.

We haue
very few
such at
this time

PHILE. I praye God to
sende

ddd. iiii.

The huntinge of

sende vs nowe at this tyme, that þe pooze seely church of Christ is in a maner ouerwhelmed with most cruell persecution, many suche, as Onesiphorus was.

ALBION. Agayne, if Onesiphorus had ben dead, and Paull had ben in doubte, that he had ben in purgatorie: he woulde rather haue prayed vnto God, to deliuer hym out of those intolerable pay-

At the day of iudgement, met hel & purgatorie shalbe all one. nes and torments of purgatorie, than to be mercifull vnto hym at the daye of iudgement, whē bothe purgatorie shall cease to be, & they that are in it, shall in bodye & soule enioye the kyngedome of heauen with the other.

Moreover, this that the Apostell sayeth: At that daye maye as well be vnderstāded of the daye of Onesiphorus deathe, as of the daye of iudgement: or if ye wil take it for the daye of iudgement, as Ambrose doeth take it, yet it will not serue for your purgatorie, but rather that we

Purgatorie. Fo. 390.

we shoulde praye for the soules departed, agaynst that daye y God woulde then shewe merce vnto them, and rewarde them.

And so our aduersaries mighte conclude, that we should be bound by thys example of Paul, to pray for all the Patriarches, Prophets Apostelles and Martyrs, whiche though they be in glorie w chist, yet haue they not their perfect ioy and felicitie, tyll the daye of iudgement, whē they shal receyue their glorified bodies.

CULIA. Then shoulde ye be sayne to chaunge your Letanie and where ye saye holy saint Peter praye for vs: ye should be sayn to saye: O holy saincte Peter, we praye for the.

ALBION. Laste of all, none of all the ancient wrytters, doth expōnde this place so, or make any mention of prayinge for the dead, in their comētaries that they haue made vpon this place, as it appea-

The huntinge of

reth by Chrysostome, Theodozet
tus, Ambrose, and Theophilac
tus,

DY DIMVS. Sythe that thys
will not helpe you, ye muste seeke
for helpe some other where. For,
I haue vttered all my stuffe.

The
place of
Apoca
lipse.
Apo. 5.

ALBION. And so will I.
These wordes be in the reuelatio
of Ihon, I am sure: And all þe crea
tures, whiche are in heauen, and
on the earth, and vnder the earth,
and in the sea, and all that are in
them, hearde I sayinge: blessinge,
honour, glozie and powe, be vnto
hym, that sitteth vppon the seate
vnto the Lambe for ever more. We
can not saye, but that it is spoken
here, of the true praise and honour
that is due vnto God, which ney
ther the deuels, nor the reprobate
can geue vnto hym. And yet he sai
eth here, þe there be creatures vnder
the earth, þe geue this prayse & ho
nour vnto God, which can be none
other but the soules of purgatory.

P H J.

Purgatorie. Fo. 391.

PARAL. 3. We nedde but a chee A cheking
kyns sylle, for to buyld your argu. sylle is c.
mentis vpon. For, the hely Choue nough for
both be te ble a figur of Metho, the y papist
whiche is called, *Enumeratio*, for id for too
declare, that generally al creaturs grounde
wheresoeuer they be, whether it their ar.
be in heauen aboue, or in y earthe guments
beneth, in the sea, or vnder y earth vpon.
do laude and prayse and magnifye
God theyr creatur, and our fa-
uoure Iesu Christ, the true Labe
by whome all thynges be restored. The
agayne. For, as the heauens do be praise yal
place the glorie of God, and the fit creatures
inament doeth thewe saoth the do geue
woykes of his handes, soo all the vnto God
creatures that be in heauen, in the psal. 19.
element, in the ayre, on y earth, in
the sea, and vnder the earthe, euen
the litell antes, pismires, & wo. it. 1. 1. 1.
mes, with all kinde of plaumes,
herbes and stoness, do laude, prayse
and glorifye the Lorde, euery one
of them in his kynde. For, they do
all speake vnto vs, his almightye
power,

The huntinge of

power, his bounteous goodnesse,
and vnmeasurable wysedome.
But howe, and after what sorte,
the vn sensible dombe, and vnrea-
sonable creaturs do speake, it was
already sufficiently declared in our
seconde communicatiō of this day
so that it needeth not too be repeated
now: onely this shall ye learne
herydes: that althoughe the damned
and reprobate do not prayse & laude
God, after the same maner, that y
elect and chasen do prayse & laude
hym, yet will they, nyl they, and
in despit of their tethe, they shalbe
fayne to prayse hym, and to mag-
nifye his righteous iudgementes:
yea whatsoeuer they do or saye, it
shal mawgrye their heartes, serue
to the honour and glorie of God.

Apoca. 21. ALBION. Syrth that ye haue
thus vndeponed me. I will reor-
pade all that is leste behynde at
this ones. What saye ye to this
other place, whiche is taken out of
the same booke, where it is spoken
of

Purgatorie. Jo. 392.

of the holy cytye of the beauenlye
Hierusalem, after this maner:
And ther shal enter in to it no vn-
cleane thinges whereunto agreeth
Esaie, sayinge. The waye shal be
called holy, and the vncleane shal
not go thzough it:

PHILALE. What will ye
I shoulde saye vnto it? We do all
confesse and graunt, that we must
be pouged frome all our synnes,
alsoe that we enter into euerlastig
lyfe. But this pouginge shal not
be done by the spere of purgatorie
but by the bloude of oure sauoure
Jesu Christe, wherby we are was-
shed and purified, whē by h word
of God, and thzoughe saythe, oure
heartes are sprinckled with it.

Wherefoze, oure sauoure Jesus
Christe sayeth vnto his disciples:
We are cleane, because of the word
that ye haue heard. We are pour-
ged when we obteyne remission &
sozgeuenesse of our synnes, & whē
the Lorde doeth sozget them, and
doeth

Esaie. 35.

We can
not enter
into h hea-
uenly Je-
rusale
except we
be pour-
ged from
all oure
synnes.

Epo. 1.

Act. 15.

10. 13. 14. 15

Rom. 4.

The hunting of

doeth not impute them vnto vs, ac-
cordinge to that, whiche is writte:
Blessed are those, whose iniqui-
ties be forgiven, and whose syn-
nes are couered. Blessed is that
man, vnto whome God imputeth
no synne.

psal. 31.

VIDIMVS. I am affrayed,
brother Albion, syth that ye are al-
ready come to y^e Apocalypse, that
ye shall be soone at the ende of all
your learninge. For, it is the ende
of the newe Testament, and of all
the Canonickall scriptures.

The re-
quiescant
in pace
of purga-
tozpe.

ET ERAPC. I trust, that
he hath brought vs vnto the Re-
velation of Ihon, for to bury there
his purgatozpe, to the end that we
shoulde helpe hym to sing his Re-
quiescant in Pace. For, I beleue that
here he shall dye, & that he shal go
no farther. Your doctours do writ
that at the daye of iudgement, hel
and purgatozpe shalbe all one.
But I beleue y^e this purgatozpe,
that ye wolde haue mayntayned,
shall

Purgatory. Fo. 393.

shall bee none other, but the stinking lake that renneth with sper and byzmyne stooone, wherinto the beaste, whiche hath engendred & begotten this purgatorye, shalbe caste with all her false prophetes, and lyinge teachers, whiche haue paysoned all the hole worlde, with theyr abhominable & erroneous doctrynes, treadinge downe mooste blasphemously vnder their feete, the true purgatorye, whiche is the bloude of our sauour Iesus christ that pourgeth and clenseth vs fro all oure syns) for to set vp this stinking puddell of all abhominatio and mischief: wherby they haue robbed all men, eaten vp bothe the quicke and the deade, and murdered thousande thousandes soules, excepte the mercye of God bee the greater.

W H J L A L C. What say ye brother Albion, can ye fynde anye moze succour: or is your rewarded utterly disconfitted?

A L B J.

The lake
that ren
neth with
sper and
byzmyne stoo.
Apo. 19.

1. Ioh. 1.

The hunting of

ALBION. I confesse that I am able to saye no moze. For, ye haue taken awaye all myne armure & weapons from me. Therfoze, I yelde my selfe, and geue God most hearty thanks, for the wholsome doctrine, that I haue receyued this daye at your handes, whereby he hath deliuered me from a moste peryllous and shamefull erroure, that my gentyll men had brought me in, touching this errande these purgatoze: which as I haue now learned by you, can not be proued by any scriptures, neyther of the olde noz of the newe Testamente. For, ye haue so confuted all þe places, that my gentyll men are wot too alcadge for the mayntenaunce of it, that all the chyldze in þe strete maye easely espye out their tuggelinge, and howe shamefultye they wasste the scriptures.

CUKAPC. Merely we haue done a good days worke. For, we haue mightely w mather Alethe

Purgatorie. Fol. 394

Aletheas whelps hunted purga. Alethesa,
tozpe oute of the olde doctours of as I sayd
of the aunciente Catholicke chur befoze, is
the, & out of the old and new Te: as muche
flament. We haue also frayed a: as truly
waye al wicked spirits, that were
wont to appeare vnder the tytell
and name of the soules departed
foz to mayntain styl this abhomi-
nable these. Therefore, we maye
call the sondzpe talkes and comu-
nications of this pzesente daye.
The huntinge of purgatozpe vnto
death.

DYDYMVS. That is a verpe The na-
mete name. But syth y he is dead me that
hōw shall he be buried? shalbe ge

EVTRAPE. Althoughe, his uen vnto
louers and frendes, be wonte too this boke
put the true seruantes of God to
a moſte cruell death, denyng vnto
to thē y honour of buryinge: yet
becaſe that we wyll doe good a-
gainſt euyl, he ſhal be honorably
buried. Agayne, ye knowe, that
none haue moze coſtlye buryings
eee.i. and

The hunting of

& funerals thā the wicked worldelinges, whome God doeth condemn, by his determinate sentēce we haue bearde, what bathe ben sayde of the ryche glutton, which had ryche and costelye buringe, notwithstandinge that he was buried in helle.

But how shall we behaue oure selues at hys funeralles: brother Dydimus, ye shall ringe the belles, our brother Albion shall beare the crosse, and oure brother Philathes shall holde the holye water bucket, and I with the holy water sticke in my bandes, will play the priestes parte, and doe the office, but the priestes, monkes, fryers and nonnes shall mourn.

And for the

**I haue
here alredye
prepared a thene
of lamentation**

THE LAMEN

tation that priestes mounks
fryers and nonnes, wyth the rab-
blement of the popes cleargy
doe make for Purgato-
rye, they deare frend,
whych is hun-
ted to dea-
the.

A Las, alas, that euer this
day did come.

For now, the mounkes,
and priestes haue their dom;
That sayne they shal for to go
a begginge,

Whiche here tofore dyd lacke
nothinge.

But with their balodes, their
whores and theyr bastardes,

Had what they would, and fil-
led their tankardes,

Wyth pleasaunt wyues, rom-
ney, sacke, and others,

ccc.ii.

But

The hunting of

But scarcelye now, they shall
with theyr mothers

Haue byonne breade, and wa-
ter, for to drinke,

For, now haue they losse their
God and kinge.

Alas, alas, heape vs now too
lament,

For, deade is he, that broughte
vs in our reyse,

And did make oure kitchins to
be warme,

In all places where we priests
do swarme.

But now is gone oure greate
gandeamus,

Weynge turned (wo is me) in to
Lugramus.

Our denty dishes, and fare de-
licate,

Which we were wont to haue,
and kepe a chate,

With oure minions, and hyce
concabynes,

Wanthe alwaye for none scarce-
ly wyntes.

One

Purgatoꝝ. fol. 396.

One halfe penye , emonge vs,
euer sens

Purgatoꝝ dead is, beyng from
hence,

Soze hunted, and in fyne caste,
oute,

In too the lake , that alwayes
flowe oute,

Wpth fyer terrible , and eke
bzymestone,

For to be shott, we are lost eue-
ry one.

O God pluto, which of hell in-
fernall,

Hast the guyds, and rulest ther-
in all,

Pitye on vs , and compassion
haue,

Thys thinge onelpe , sozsoothe
of the we craue.

Save not vs naye, soz thee true
seruyce

Done haue we , at euery tyme
in byce,

Our frende and kinge see thou
rayse vnto vs,

ere.iii.

And

The hunting of

And thus shall be our laste o-
remus.

DYDIMVS. Now if ye wyll
geue me leaue I wyll make his e-
pitaphe.

ALBION. Do so. We wyll
not let you.

DYDIMVS. Haue it, extem-
pore:

The epitaphe of pur- gatozve beyng hunt- ed too deathe

Here lieth deade that these
purgatozve,
who too spoyle, was not
negligent,

But of all places, and all ferry-
tozve,

Well had skyll, into him too
draue rent.

Kainfakt he hath, and robbed
many people.

Therefore, shall he paynes soz
euer endure,

Purgatoꝝ. fol. 397.

In that lake, wherein Sathan
the deuill

Doeth inhabite, beinge full of
ordure.

Nowe all ye, that this waye do
trauaylle,

Staye a whyle, and say a moꝝ
fundis

For hym, I praye, that there he
maye in helle

Boyle with the Pope, whose
hroude and sonne he is.

EXTRAPELVS. Will ye fo-
low my counsayll: let vs now goe
all to soupper, that we maye, the
funerals being finished and done,
bankette as well as the priests do,
after they haue buryed their dead
corpses.

PHILALETHES. We doe
all gladly agree vnto it, syth that
we haue sung vnto our dead, bys
laste Requiescant in pace.

VDIMVS. Amen.

¶ Finis.

eee, illt.

CHERE BEGIN=
neth a Table, whereby
ye maye fynde spedelye, all
the pꝛincipall matters, contey=
ned in thys booke.

(?)

ⒸⒹ

(?)



Aron was a fi

gure of Chꝛist. fo. 66

A pꝛiest cominge too
the aultare with bel-
les. fo. 58.

A godly cōfoꝛt foꝛ the pooꝛe. fo. 36

A pꝛiest being a minstrell in dede.
folio. 52.

A spinner yet lyvinge. fo. 11.

A pure & vnderstode religio. fo. 75.

A Red. A. in the memento foꝛ the
dead, wherfoꝛe it serueth. fo. 95.

A great plague of God. fo. 166

A difference betwixte the canoni-
cal ecclesiastical & apocryphes. 297.

A merve hystoꝛye. fo. 302

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Wherfoze the belles myght serue
follo. fol. 14.

What be the armes of a chistian
knight. fol. 15.

What kindnes we oughte to shew
vnto the deade. fol. 16.

Wherfoze serueth the punishmet
in the woylde to come. fol. 17.

We maye not mourne immoderately
for the deade, and whye.
follo. fol. 18.

We maye not runne fro one euil
to a worse and moze dangerous.
follo. fol. 19.

Workes what they do. fol. 20.
What they be that the good dedes
of their frendes maye helpe after
their death. fol. 21.

Workes done for vs after deathe.
142. God doeth not requyre the pain
of vs. fol. 22.

Workes done after oure deathe,
wherfoze they serue. fol. 23.

Why the fyze of hell is called vns.

ggg. li.

que.

The Table.

quenchable.

fo. 184.

Wee muste beleue the scriptures.
folio.

204

Why manye of the saintes were
rased agayne when Chyist suffe-
red.

fo. 209.

Whether the damned soules doe
come agayne or not.

fo. 213.

Why the same that did appeare
was called Samuell.

fo. 245.

Where we muste aske consayll.
folio.

271.

Where we oughte to loke for in-
struction.

fo. 276.

What auctorities of the fathers
ought to be allowed.

fo. 329

We muste not iudge rashelye.

folio.

362.

Whokes fathered vppon Augu-
stynes.

fo. 371.

What is mente by the daye.

folio.

373.

Who they be that bow theyr knee
vnto Chyist vnder the earth.

folio.

389.

The Table.

P.

you muste learne the state of the
other worlde by Gods woorde.

folio.

206.

Idols of the gentyles are called
gods.

fo. 273.

Z.

Zaccharias a prophete of Egipte.

folio.

200.

Zaccharias place expounded. 344,
and what he didde vnderstand by
the prysoners.

folio. 346.

Here endeth the Table.

CIMPRYNTE
at London, by Iohn
Cydale, and are to be solde
at his shoppe in the vpper ende
of Lombard strete, in All-
hallowes churchyard,
nere vnto grace
churche.

1561.

Die Dode

son made leaving the line of life



1221

loci in ubi
ioris exco
ne ponder
tradicado,
terne vers
posse per
neiusdem
nicationis
ū, aggraz
beatur es
i fideliū,
ali resipia
a ecclesie
eticis de
scismatis
mnē iuris
cenas ius
et presers
ēseant cō
occupent.
efēlores:
legitime
nse super
hoc